W. Herbert.

The contētes of this boke.

¶ A werke

of preparacion / or of ordinaunce vnto communion / or howselyng.

¶ The Golden pystle, an Alphabete or a Crosrowe called an. A. B. C. and the werke for Housholders with A dayly exercyce and experience of dethe all duely corrected and newly prynted.

¶ Unto the deuout reders in our lorde god and moſt ſwete ſauiour Jeſu/ Rychard whitforde your poore bedeman of Sy on: Salutacyon

Here: in a litle werke that of late/ we ſēd forth (at the requeſt of deuout perſones) vnto howſholders: we dyd ſette forth/ a breue and ſhorte forme of confeſſion/ herynge and receyuyng that the ſayde werke was thankfully and charitably receyued and ſuppoſing that ſo deuout receyuers benwell exerciſed and haue ꝓfited therin: we haue now here (for your fourthere increace of vertue) put forthe vnto you another leſſon / howe when you ben diſpoſed and myuded to receyue the holy ſacrament of the aul ter: you ſhuld prepare order/ make your ſelf redy/ and ſpiritually apparele your ſelf ther vnto. For I acertein you: ther is no perſone in this world can tel you with howe great reuerence/ how depe deuocion/ howe lowe and meke herte/ with howe reuerent drede howe pure

and clene conscyence with howe well adornate/garnysshed & apparcled soule with howe fyrme and stedfast fayth/ with how hygh/and strong hope/ and with howe ardent feruent/in flamyng and burnyng charite: any true chrystiane shulde accede approych/ and go vnto that honorable meruelouse/ and moste hygh mistery where(doubtles) is present/the very naturall body/ and soule flesshe/and blode of our lorde/and sauiour Jesu very god/ and very man in one persone very Christe his humanyte/and his diuinite. The blessed Trinite father/ son/ & holy gost/ and also our blessed lady sayncte mary with innumerable multitude/ and noumbre/ of glorious aungels/and holy sayntes ben there also present all (howbeit inuisible)doyng there vnto that holy sacrament due honoure/ reuerence/ and obeysaunce. Hit is therfore muche conuenient/and necessarie: that due/ and diligent preparacion shulde be made therunto when so euer hit be receyued. Nat withstandynge I do nat requyre ne moue you/to rede & recount all that here is writtcn/at euery time(yet were hit

hit good so to do if you haue tyme) but that hit may lyke you to rede hit ones ouer & than to marke out suche places as best done lyke you / and vse them or parte of them as you haue tyme and leyser and thus fare you well in our lorde who bielle you all amen.

¶ Preparacyon vnto cõmunion.

Saynt Paule cõmaunded his disciples to proue / and examyne well them selfe in cõsciens byfore they shulde approche vnto this holy sacrament. For who so euer (saythe he) do receyue hit vnworthely dothe receyue hit vnto his owne iudgement / and condempnacion. And our sauiour hym selfe doth shewe howe this holy sacrament shulde euer be ministred in the memory and remembraunce of hym. Saynt Paule also how oft so euer you receyue the sacrament (sayth he) so oftymes shulde you represent and shewe the deth of Christe / vnto the tyme he cum vnto the last iudgement. By these sayde auctorites / confyrmed by our mother holy church with many holy doctours: with appere that .ii. thynges shalbe conuenient and necessary vnto euery person

1. Cor. 11. f.

Ibidem

* Tibi supra.

that shall receyue this holy sacrament That is to saye. Furst due serche of cõ scies so yt no maner of syn: vnto knowledge and remembraunce remayne or be left therin. The second that the persons so clered in cõscience/ shuld order and appoynt thẽ self vnto some maner of memorie by meditacion or contemplacion/of our lord/and sauiour Jesu/ and of the actꝫ of our saluaciõ. I wold therfore aduyse all maner of persons / that when they wyl accede & approych vnto thys holy mistery: they furste be confessed/if they cõueniẽtly can haue a gostly father/for al though they know nat their conscience charged with any mortal or deedly synne: yet shal the approbaciõ of theyr gostly father/ be vnto them bothe comfortable / and also suerty. And for this parte/ the forme of confessyon that we set forthe in the other werke for housholders may serue you hit is but lytle and of lytle pryce and so may the rather be ioyned hervnto/and both bownden to gether and you more redely may haue at hande: that is referred from y tone/vnto the tother. For the seconde parte that is

meditacion

meditacion / muche neceſſarie for you at this tyme : I wolde counſeyle you that of deſtinate herte appoynted and wylfull purpoſe: you ſhulde furſt gedr your ſelf/vnto your ſelf/ that is to ſay/ your ſoule/hert/mynde/and wyll in as muche as you may/with all force and diligence/holy & clerely: from al cures cares charges/& biſynes of the worlde and from all bodyly maters and all cogitacyons/ and thoughtes/ that by any meanes myght let you/ and hyn der you in this exercyſe & ſo to compel your ſpirite to labor alone herin. And then cõmend your ſelf wholy vnto our lorde thus. In manus tuas domine cõmendo ſpiritum meum redimiſti me domine deus veritatis. That is to ſay ☞ Good lorde god/I commende/by= quethe / render / gyue/and bytake my ſpirite/my herte/my mynde/and ſoule/ wholy vnto thy handes power and go uernans. For thou good lorde the very god of trouth) haſte redemed and bought me. And thoſe per= ſones that ben lerned may ſay thys ympne.

☞ ✱ ☜

℟ The fyrste verse.

Uent creator spiritus: Mentes tuorum visita imple superna gratia que tu creasti pectora.

℟ That is to meane. Cum vnto vs good lorde god holy goste creator and maker of all the world with the father and the son. Visite and comforde the myndes of thy people. Replenyshe and fulfyll with thy moste hyghe grace: those hertes / and soules that thou thy selfe / hast create / and made.

℟ The secōd verse.

℣ Qui paraclitus diceris donum dei altissimi: fons viuus ignis charitas: et spiritalis vnctio.

℟ Cum thou holy spyrit. That art called / and named the essentiall comforde / and comforter of all christians. The gyft / and rewarde of most hyghe god. The quicke / & lyuely fountayne / and well of lyfe the mistike fyre. That is / the charite diuine. And the spiritual vnction / and medicine / of all synners.

℟ The thyrde verse.

℣ Tu septiformis munere: dextre dei tu digitus: Tu rite promisso patris / sermone ditans guttura. ℟ That is. Cum holy spirite that vnto vs by thy gracious. vii. gyftes: art seuenfold bountuous / & beneficial for thou (good lorde

lorde) art the fynger of the ryght hand of god. ☞ Shewyng vnto vs the ryghtway of all prosperite saluacyon and goodnes / makynge our speche ryche / and plentiouse / orderly to speke thy holy worde by ye vertue of our sauiour Jesu the essencyall worde / or speche of the father of heuyn promysed vnto vs. ☞ Accende lumen sensibus: Infunde amorem cordibus: Infirma nostri corporis: virtute firmans perpetim. That is. ✱ Good lorde holy gost we byseche the accende kyndle / and gyue lyght / vnto our senses / vnto our wyttes / our felynge / perceyuinge / and vnderstandyng. Infunde good lord / ministre / shede / and powre downe thy loue vnto our hertes. And by the vertue / and gostly strength: make thou fyrme: constant and stable perpetualy / and continually: the inferme feble / and frayle disposicions of our body.

✱ The fourthe verse.

☞ Hostem repellas longius pacemq; dones protinus: ductore sic te preuio: vitemus omne noxium. That is. ✱ Cum good lorde holy gost. And put from vs ferre a way: our gostly enmye and gyue vs continuall peace. That

✱ The fyfthe verse.

so by the our lodesman / and gyde: we may eschue and auoyde all that shulde vnto vs be noyouse or synfull.

℟ The sexthe verse. ☞ Per te sciamus da patrem: noscamus atq; filium: te vtriusq; spiritum: credamus omni tempore. That is ☞ Lum good lord/holy gost & graunt vs/that by the/and thy meane: we may knowe the father of heuen/ and also in lyke wyse we may knowe his essencial son/ and that we may at all tymes bylyue that thou art the holy spirite of them bothe/ and the same selfe god.

℟ The seuenth verse. ☞ Sit laus patri cum filio/ sancto simul paraclito/ nobisq; mittat filius: charisma sancti spiritus. That is. ☞ Laude and prayse be vnto the father/with the sō/and with them bothe vnto the holy gost. And we biseche and pray/that the son(accordyng vnto hys promyse)wolde vouchsafe to send vnto vs the grace of the holy gost. Amen.

The versicle. ℟ Emitte spiritum tuum/ et creabuntur. That is.

☞ Send downe(good lorde)thy spirite/ and all thy people shall be newly framed and refreshed.

The answere. ℟ Et renouabis faciem

ciem terre, That is. ☞ And so good lorde shalt thou renewe / & comforde the face countenance & byhauiour of euery faythefull persone.

¶ The collect / oracion / or prayer.

DEus cui omne cor patet / et omnes voluntas loquitur / et quem nullum latet secretum: purifica per infusiõem sancti spiritus cogitaciões cordis nostri / vt te pfecti diligere / et digne laudare mereamur. Per christum dominũ nostrũ Amen. That is to meane ☞ Good lorde god / vnto whom euery herte is open and knowen / euery wyll doth speke and shewe what is thought and vnto whom no secrete or counsell is hyd or vnknowen / we beseche the purifie and clẽse / by the infusion of thy holy spirite: all the cogitacions and thoughtes of our hert / that so we may deserue perfectly to loue the and duely and worthely to laude and prayse the / and this we done are and desire / by the meane / and in the name of Christ our lorde and mayster Amen.

¶ An other collect / oracyon or prayer to be sayde forthwith vnder one cude.

Acciones

ACciones nostras quesumus domine aspirãdo p̃uẽt/et adiuuãdo prosequere/vt cuncta nostra operacio/ et a te semper incipiat/ et per te cepta/ finiatur. Per christum dominũ nostrũ. Amẽ. ☞ That is to meane we byseche the good lorde that the grace of thy holy spirite may go byfore all our werkes: and the helpe/and comforde of the same grace may also folowe and performe the same so that all our operacion and working: may of the alway bygyn and so bygon: may (by the) be finished/ and performed/ by the good lord I meane Christ our mayster amẽ. Or if you haue but small or short tyme you may say these .ii. verses with the sayde versicle/and collectes or without at your pleasure.

¶ The fyrst verse.

REx Christe clemẽtissime/tu corda nostra posside: vt tibi laudes debitas/reddamus omni tẽpore. That is ☞ Good lorde and sauiour Christe/ moste gentell and curteyse kynge/ we byseche the/take and receyue our hertz into thy possession/and gouernaunce. So that we may/in euery tyme/ or at all

all tymes: render / and yelde vnto the due laudes/and prayse.

¶ The seconde verse.

✱ Sit laus patri cum filio. &c. as you haue byfore both in latin and englysh. These thyngz thus sped: then go forthe with your enterpryse and mater of meditaciō. For saynt Augustine sayth that meditacyon dothe ingender / and bring forth the science or knoweledge/ and science: doth bryng forth compunction/and compūction bringeth forthe deuocyon/& deuocyō doth make prayer perfecte. All these than by order: be very necessary/good/ and cōuenient for this purpose. Fyrst thā begyn wt meditacion. This terme meditacyō: is as muche to say/or to meane/as a bysy/& muche vsed cogitaciō/or thought whē the mynde is applied & doth labour curiousely/wysely/ diligētly/& groundly to serche out/and bryng to lyght those thynges that be obscure/darke & hard to perceiue/or vnderstande/& so to bryng vnto knowledge/or remēbraunce: such thynges as ben hyd out of knowledge/ or out of mynd. If we thā wyl optayn and haue grace: worthely to accede and approyche

De spū et anime Ca. 50.

✱ Aug. Ibid.

approyche vnto this holy mistery of communion: lette vs furst exercise our hertes and myndes in good and frute
Capi. 1. B. ful meditacion. For the holy spirite of god (sayth scripture) doth auoyde and fle from feyned & peynted holynes/ and dothe withdrawe hym selfe from those cogitacions & thougtes that ben without vnderstandynge good reason and auctorite. But here me semyth you say vnto me: syr wherwith or in what maner of medytacyons wolde you we shulde exercyse our myndes specially / agayne or byfore suche tyme of howselyng: I thynke (that vnto them that haue shorte tyme and litle leyser) the exercise y^t we set forth in the later ende of your boke for householders: be very good vnto them that haue tyme conuenyent: we shal shewe our poore mynde makyng protestacion that we wne nat hereby perswade any persones to leue or forsake theyr owne vsed exercises/ takyn of any good and sufficient auctorite applyed by theyr gostly fathers or by any other famous person of auctorised lernyng / except the spirite of god moue them therunto.

Of

¶ Of your meditacion the fyrst consideracion of the werke of creacyon.

FOr the more redines we haue diuided this medetacion in. viii. cõsideracions/ which don folowe by order ¶ Fyrst arayse and lyft vp your selfe/ your hert your mynd and soule to haue meditacion/ & to thynke vpon god hym selfe the father the son/ and yᵉ holy goost iii. distynct persones and one essenciall god/ one nature/ & one substaunce. And here fyrst consider hys myghty power howe greate and myghty a thynge hit was to make any thig of nought much more thã to make so many thynges in nombre vnto any mere creature innumerable yᵉ spirits angelical the sterres of the firmament the graucl or sond of the see/ the duste & pouder of the yerth the dropes of reyne/ with al other such to longe to wryte/ & yet nat to consider the multitude: but also the magnitude howe greate they ben in quantite how myghty they ben in vertue/ strengthe and power/ se and beholde the heyght of heuen/ the depnes of hell/ the greate moles and rokkes/ or hepes of mountens

¶ The fyrste consideracyon. Hugo de sãcto Victore de operibus trium dierum.

tens the bredthe and length of the seet and flodes / the space and largenes of feldes with suche other wherof to meruayle you may sone be wery & faynt but yet so to meruell: is a good werynes / & let this be for the fyrste cõsideracion.

¶ The seconde consideracion of the wysdom of god / and the werke of gouernaunce.

TUrne vp then / the eye / or syght of your soule / and mynd and loke vpon the wysdom of god in the ordrynge of these creatures consider the heuyns the planettes and sterres how they ben set in order / and wone kepe continually theyr owne proper place and theyr perpetuall cours / and mouyngs without chaunge / or stoppage & lykewyse of the .iiii. elemẽtes the Fyre / the Aer / the water / and the Erth euerych in theyr owne rowme / & proper place. Consyder also the pulcritude / beawte of them & of all creatures vnder them and in them. Se howe fayre how goodly howe well framed & fashoned / howe well figured & well fauoured they ben / loke vpon theyr qualites / and vertues through: and you shal well therby perceyue

eyue the infinite wisdom/ and excelle
cience and connyng of hym that thus
yd ordre/ and doth so gouerne/ and con-
inue them and you shall delite/ haue af
fection / and pleasure therin. So that
with greate wonder & merueyle: you
hall say/ and crye with the prophete.
* Delectasti me dñe in factura tua. &c Psal.
That is to meane. ☞ Thou haste 91.
good lorde / gyuen to me delectacyon /
nd pleasure in consideracõ of thy fac-
ure/ and creacyon of this worlde. For
hou (good lorde) hast made al thynges
n wysdom. And saynt Paule saythe. Psal.
D. I merueyle / and wonder muche of 103.
he ryches and abundaũce: of the wys- Ro. 11.
ome science/ knowledge) and cõnyng
f almyghty god. And this for the se-
onde consideracyon.

¶ The thyrde consideracyon of bountie and goodnes.

YET go forther / and loke well agayne vpon your god and per-ceyue nat only his most myghty ower/ and most infinite wysdom: but lso his excellent boũtie/ and goodnes. It was a meruelouse liberalite / and nost bygbe louing kindnes of our lord

god that hauyng no nede of any creatures (for nother he was the better for them nor ye wors without them) that yet nat withstādyng: wold (only of his bountie/ & goodnes) haue creatures for the welth onely of the same creatures why che selfe bountie/ & goodnes more euidently may appere vnto you if you consyder the vtilite/ and profete of the sayde creatures howe necessary/ & nede full/ how cōmodiouse/ and profitable/ how congruent aud conuenient/ howe pleasaunt and confortable they all ben eche vnto other & all vnto mankynde. For all he made for man/ and man for hym selfe to laude/ prayse/ and thanke hym therfore/ and to be vnto hym in all thynges obedient. And therunto he put hym in a place of all pleasure/ called yerthly paradyse. And there hauynge all creatures vnto hym obedient: he made hym lorde/ and souerayne of all and put all vnto his frewyll/ and liberte: except only one tre wherof or of the which tre he streytly commaunded hym (vpon determinate payne of lyfe) that he shulde nat eate ne fede. These thyngz wel considred: you may perceyue

a marue

a maruelouse bountie / & most liberall goodenes and let thys be your thyrde consideracion / & so than haue you the consideracion / of the omnipotent / and almyghty power of god appropriate / and most properly applied vnto the father / the fyrst persō in trinite. And the consideracion also of the infinite wysdom of god / appropriate vnto the son the seconde person. And thyrdly the consideracīō of the graciouse bountie / and abundaūt goodnes of god appropriate vnto the holy gost the thyrd person. Howe yet passe forthe in your meditacion vnto.

¶ The fourth consideracion of the werke of iustificacion.

YOu may yet consyder the singuler grace / fauour / and loue / of all .iii. persones one god vnto mankynde in the werke of iustificacion For when the sayde man our father Adam / had by disobedience / lost the sayd place / and pleasur of Paradise & might (by no meanes of hym self) recouer the same agayne / ne returne therunto: the whole trinite father / son and holy gost / one god: by one assent fell to

counsel and(for very loue of mankynd) decreed/ determined/ & appoynted that the son of god/ seconde person in the sayde trinite/ & the same selfe essencial god with the father/ and the holy gost shulde entreprise/ and vndertake to iustifie man agayne/ and to bring hym vnto hys fyrste estate/ and aboue that that is to saye: to be agayn in as good case/ and better bothe in case/ and pleasure/ dignite/ and degree: then he was byfore hys fall/ and then euer he shuld haue ben: if he had neuer fallē/ ne trespased. So than our louyng lorde/ and sauiour Christe: descended/ and came downe from the bosom of the father of heuyn: into this vale of myserie/ and here toke our frayle and vyle nature therin to suffre/ and bere: all maner of miserie/ wretchednes/ payne/ and woo of the same nature excepte only synne. And although he neuer had/ ne myght haue any syn: yet nat withstandyng: he toke vpon hym all the hole synne of man that euer was done byfore/ or that shuld be done after/ as though all that synne had ben his synne/ and he the doer therof/ and only trespasser.

* Quia gaudiū in celo sup vno peccatore. &c. Luc. 5. B.

So

So was prophecied he shuld do. Uere langoris nostros ipse tulit et dolores nostros ipse portauit / et posuit dominus in eo : iniquitatē omnium nostrū. Esa. 53. B.

☞ That is to say / verely he hathe suffred our langorȝ/and he hath borne our dolours/sorowes/and hurtes/and our lorde hathe layde vpon hym the iniquite/and wykednes of al vs. Here nowe in this place : you may bryng conueniently into your meditacion all the lyfe of our lorde/ and sauiour Jesu after the maner of our sayde boke for housholders / or in sum other forme of notable auctores/you haue many/ we haue also set the same forthe/at length but bycause so many haue wryttyn therin : we haue nat cared to sende it forthe in prynt . There is also a lytle werke in prynt y^t our reuerend father dyd put forthe / that for this mater:is muche profitable/ you may haue it for i.ō.& if you se but onely the tytles you shall lyke it well/ & so is the goldyn letany with many other/when you cum vnto the ende of that holy/& most profitable / & also vnto this enterprise of communion/most conuenient medita-

cion: and that you haue ſene/and by-
holded well in your ſoule all the pro-
ceſſe of his paſſion/dethe/and buriall/
then loke agayne/ who he was that
dyd all thys and for whom he dyd ſo
greate/and wonderfull thynges. Re-
membre well he was a greate lord/and
thyn owne propre lorde: and for whom
ſuffred he all this. For the his ſeruant
and bonde captyue/ he was nat onely
lorde: but alſo/a kynge/an emperour/
kynge of kynges/and lorde of lordes/
and of all that haue domination and
gouernaunce. And for whom dyd he
ſuffre: for the man his owne vile ſub-
iect. And yet forther he was nat onely
a kyng/& lord: but alſo very god/crea-
tor/and maker of all. And for whom
dyd he thus. For a ſtynkyng lumpe of
dyrtty and ſlyme erthe. And yet ſe
what he was aboue all this a ſpeciall
frende/ and moſt treue louer that for
feytheful frendeſhyp/and very feruent
loue/and therin exceedyng and paſſyng
all loue: dyd all this. And for whome
dyd he ſo: For a fals traytor a mooſte
vnkynde wreche/his enimie and foo.
And yet he moſt innocent: for the moſt
gylty.

gylty And yet consydre nat only howe excellent and great the dygnite of this person was that dyd all this: but also how greate a thynge it was that he dyd/for so vnworthy a person.

Fyrst where he was essencial god: he made hym self man to make the a god. And where he was in most hygh honour and he the self & same essencial honour most honorable: he made hem self most vyle/& spiteful to gyue ye honour and to make the honorable. Yet where he was in most hyghe liberte/ and he hym selfe the very liberte/and fredom of all liberties: he made hym self bond to gyue the fredom and to put the at libertie. And to conclude: he y^t was ye very selfe lyfe of all lyuyng creatures: toke wylfully/after most peynfull passion: moste shamefull dethe and all to gyue the lyfe/ loke wel nowe/& se what can be: or who may haue more charite then one frende to suffre dethe for another & he toke that deth (as is sayde) for his enimie. Nowe you haue thus in your meditacion brought our sauiour vnto deth now se hym buried after whiche/deth/and buriall no man may

(after the cours of the worlde) do more for his frende/but (as is sayde) dye for hym/ yet natwithstādyng our sauiour dyd more / for where (by his deth) he had left his frendes in greate sorowe & discomfort: he (sone after) reysed hym selfe (by his godly power) vnto lyfe agayne/and appered vnto them/which thyng amonge ye people of this worlde had ben a meruelouse ioy/ & comforte/ of theyr louynge frende / and suerly so hit was vnto his disciples & frendes. But yet consider a forther kyndnes / that is that he dyd nat only aryse/and appere in the same selfe body: but also where that body at hys dethe was all deformed/& as a lepre out of frame/and fashon: by reason of moste cruel intrety and dealynge: he repared the same agayne (vnto the syght/and comforte of hys frendes) into a more goodly/and more beautuouse forme: than hit was byfore / with clearty / and bryghtnes vnspeakeable. And where that body byfore: was heuy and dull/and myght nat (by nature) be remoued from one place vnto another: but in due space of tyme: he made hyt nowe of such agilite

so

so quicke/so nymble/so lyght/and so swyft: that it myght be in ii. or. iii. and many mo places in a moment/in the space or tyme of ye loke or twynklyng of an eye. And yet where yt body was byfore his deth: so grosse in quantyte: that it myght nat entre but into a due space of mesure in length & brede accordynge vnto the same body: hit myght nowe after his resurrection/entre/and go through any dores/wyndowes/stone walles/as ye son goeth through the glasse. And yet ouer all this where that body was bifore passible & mortal and myght suffre and dyd suffre payn/passion/and hurt/or greue/and also dethe: nowe he brought it into suche a state and case: that it is impassible and immortall/that is to saye neuer may suffre any noyans ne euer possible to dye agayne. This haue we shewed nat onely for the order of your meditacyon: but also for the synguler confort of all synfull soules. That as our lorde Jesu dyed for our synnes/and arose agayne for our iustificacyon/so euery synfull soule wyllynge to forsake synne and hauyng the faythe of Christ: may

dye: and be buryed with our sauiour in his holy sacramentes baptisme/ and confession/and so leuynge all deformite of synne the soule maye arayse vnto a newe maner: & forme of lyuyng and be more specioulse beawtuouse and more goodely in the syght of god: and more acceptable thē euer it was before and more ioye shall be made in heuen for one suche a persone retorned from synne then for many other that neuer dyd synne and let this suffice for the iii. consideracyon of your sayde meditacon that is to say in considerynge the werke of iustificacyon.

Ro. 6. A.

Luc. 15. B.

¶ The fyfte consyderacion of the werke of remuneracion.

NOwe lette vs proceede forther vnto the werke of remuneracion or rewardyng and al is to moue and stere your affeccion your loue and deuocion vnto our lorde. For all thoughe in the syght of thys worlde: it were ameruelouse greate kyndnes/for any frende to paye his frendes dette and delyuere hym out of prison and yet much more kyndenes if he were nat his frende/ but his enmye: and soo and also to paye

for

for his det/ & deliuerance no smal pryce but his owne blode/and his lyfe also: this I say were a meruelouse benifite/ and an exceding kyndnes although he dyd no more. But our lorde / & sauior dyd yet more for man. For he dyd nat only delyuer hym fre/ & out of daũger: but also rewarded hym made hym but tyfelowe of all hys goodes/and heyre with hym of all hys landes and posses sions and brought hym vnto hyghe honour dignitie/and degre he brought hym vnto the presens of his owne natural father and there after his ascencion he toke possession for man: and so made hym his brother / & coheueritor of all that he had. Loke well hereupon and consyder howe greate a rewarde this was and yet shal you see more added hereunto. For many in this world haue ben made heyres/and possession takyn for them/and yet dyd they neuer inioy the same. But our lorde/and sauiour: when he had delyuered man in forme byfore shewed/and had also put hym in possession therof: ordeyned yet forther meane to make men suerly to inioy the same and to haue the moste

plea-

pleasaunt vse therof/which was in sen
dynge downe the holy goſt which(ac-
cordynge vnto his promyſe)ſhulde in-
ſtruct/and teche his apoſtles and diſci
ples/ & by them all chriſtianes the very
trouthe of all maner of thynges apper
teynyng vnto mannes ſaluacyon/and
ſhulde alſo ſubminiſtre / and put into
theyr hertes / and myndes to put the
ſame in execucion/and howe/ and vn-
der what forme they ſhulde ſo do. For
(as I ſuppoſe) the apoſtles after the
deth of Chriſt dyd neuer put any thing
in execucion and vſe that our ſauiour
had byfore hys dethe or byfore hys aſ-
cencion committed vnto theyr power:
vnto the tyme they had receyued the
holy goſt. For although they had com
maundement and power to preche the
goſpell and to baptyſe/and to miniſtre
all other ſacramentes/to remit/ or for-
gyue and to witholde & reſtrayne ſyn:
yet dyd nat they execute / or put in vſe
any thyng(but only when Chriſt was
among them byfore his paſſion)vnto
the tyme they had receyued fully the
holy goſt at pentecoſt excepte only the
election of ſaynt Mathie bycauſe the
noumbre

noumbre of the apostels/myght nat be vnperfecte. So then they receyued fully the holy gost/nat only for them selfe:but also for all other that by them shuld byleue vnto ye ende of the world. Then dyd they minystre the holy sacramentes and taught theyr disciples and by them all christianes: the due forme/and maner therof which forme hathe euer sythe that tyme and euer shall continue in Christes catholicall churche/what so euer these newe heretykes say vnto the contrary. In whiche holy sacramētes we haue nat only the person of our lorde/and sauiour hym selfe: but also the other.ii.psones the father and the holy gost all one selfe/and same essenciall god:to remayne/byde/and dwell amonge vs vnto the worldes ende/and thys gyft and rewarde is much to be noted/and may well suffise for the fyfthe consideracion of this enterpryse of the werke of remuneracyon.

¶ The syxt consyderacyon of the werke of glorificacyon.

YOu may well perceyue (good deuout christians) by that is sayde that our lorde Jesu / hathe nat only redemed and bought vs dere: but also most liberally / and graciously rewarded vs / and dayly dothe nat only forgyue our synnes and offences at the furst / axynge / or mouynge: but dothe also gyue vs greate gyftes / for small and doth so multiply here our merittis that we may cum yet vnto a greatter gyft and rewarde whiche is in vs his werke of glorificacion: For after this lyfe: he wyll make vs gloriouse: & gyue vs the same doweres that he hath now in hym selfe / that is to saye clarite / or clerenes / agilite / or nimlenes: subtilite or sklendernes / and immortalitie: so that we shall neuer dye: ne suffre any damage. This gyfte and werke is so noble and of so hygh honour: dignite and degre: that to intreate forther ther of dothe passe my pore wit / and therefore I praye you be content for thys sexthe consideracion for the werke of glorificacyon

¶ The . vii . consyderacyon of the werke of fruicion.

yet

YEt yet as though this were nat ynoghe: he wyl gyue moze. For many in this wozlde / haue full greate honour / hyghe dignites / and excelēt degrees: & yet haue but litle ioy therwith but rather haue many greuz displeasures many incommodites / I trowe I myght well say many necessi tes / and many miseries. But our lozd will gyue vs the fruicion of hym selfe that is to saye to inioy hym and to be in his godly presens: and to haue the very vse of hym self at all libertie: and pleasure and there to se hym face to face as he is and so in hym: to se and knowe what we wyl oz can desyze and also to haue the full possession of hym self & of all his / & this also w^t out any myxture of yuel / greue oz displeasure /

¶ This gyft is aboue all the other by foze rehersed: and may therfoze serue and content you foz this .vii. consideracion of the werke of fruicion.

¶ The eyght and laste consideracyon of the werke of sure perseueracion / and durauce.

Theyse

These benefites / rewardes / and gyftes of our lorde ben very great and many and excellent gyftes. But yet our benyngne lorde / & moste louyng sauiour is nat contēt to leue you without any thinge / that he may gyue so that you may nat possible are / desyre / thynke / or ymagyn any thynge more to be gyuen / and therfore he wyl vnto al his other gyftes adde / and gyue you the suerte / and certente of pseueracion and durance. For if a person had as muche ioy as al heuen hath and were nat certayne nc in suerte to continue therin: that ioy were nat fully perfecte For that thynge only is perfecte: vnto the whiche / nothynge / may be added / or put therunto / but as longe as a person myght stande in feere / or doubt to lose yᵗ ioy / or any parte therof: he were nat in full perfect ioy. And therfore wyll our louynge lorde for the full perfectiō of your sayd ioy: gyue you there a suere / and certen knoweledge of all these Joyes to perceuer / indure / and laste without minischynge or mutacion worlde without ende / vnto the whiche ioy / and knowledge: he bryng vs that

bought

bought vs our lorde god/& moſt ſwete ſauiour Jeſu/vnto whom be glory/due laude / and prayſe/with the father and the holy goſte/one god in ſecula ſeculorum. Amen.

¶An addicion vnto this forſayd meditacion.

I was required of a good deuoute perſon to ioyne theſe ſayd conſiderations vnto. viii. notable dayes conteyned in ſcripture/that is to ſay. vi. dayes of creacion/and production or bryngynge forth of creatures/ the. vii. of reſt/and the. viii. of eternity / and ſo to ſhewe how theſe werkes of our lorde may be inſtructiõ vnto vs/ which thig I was lothe vnto/bothe by cauſe I lacked abilite therunto/ and alſo bycauſe this werke: whiche I intended to be ſhort: ſhulde be therby inlarged. Natwithſtandynge bycauſe thys werke is ſodiuided in particles/ that (as we ſayd) euery perſon may take what he wyll/ accordynge vnto his leyſer and deuocion: therfore we ſhall ſum what to ſatisfie/ſay our mynde.

¶Of the fyrſt conſideracion/ and of the fyrſt day of creacion

The fyrst consideracion was of the power of god in creacio and production of all creatures. And we rede in the begynnynge of scripture /that almighty god in the begynnynge made heuyn/and erthe/ spirytuall / and corporall/or bodyly creatures/ reasonable and vnreasonable creatures.
And that he made also the lyght / and dyuided that lyght from darknes.
And the lyght he called the daye / and the darkens he called the nyght: and this was the werke of the fyrst daye of creacion: whiche in vs may teche vs howe our lorde hathe made in euery persone an heuen and an erthe: a spirituall party and an erthly partie: and made in vs also the lyght of vnderstandinge and reason: whereby we shulde diuide in our dayly werkes the spirite from the flesshe: the soule fro the body: whiche is don by contemplacion or meditacion: after the fourme before sayd. That is to saye: that in euery daye of our lyfe we shulde sumtyme be as well actyue as contemplatyue/ and this for the fyrst day

Of

¶ Of the seconde consideracion/and of the seconde day of creacion

The seconde consideracyon / was of the wysdome of god in ordeꝛynge and guydynge of his creatures. And in the seconde day of creacion: our lorde god made the firmament or the skye / and so diuided the waters that were vnder the firmament: from them that were aboue the firmament / and called that firmament heuyn. Note here that almyghty god made two heuyns/the tone vpō the first day aboue and the tother the seconde daye / and byneth/ to diuide (as is sayde) waters Loke nowe groundely vppon this ordeꝛ of the creatures. Sum be aboue/ and som bynethe. The hyghest heuyn spirituall to rule / ordeꝛ / and guyde the lower heuen tempoꝛall / and erthely. And the spirytuall creatures: to rule the bodyly creatures. And so those that be vnder and bynethe: to be subdued / obedient / & ordered in all thinges by them that be aboue. The same ordeꝛ shulde be kepte in vs / nat only euery person in hym selfe but also euery th

vnto other. For almyghty god made in man/ nat only as is sayde an heuyn his soule:but also an erthe/his body. And in lyke maner he ordered his peo/ple in.ii. partes/a spirituall partie/and a secular or tẽporall part. The spiritu=alite:euer to order/rule/and guyde the temporalite/and the temporalite to be subdued and obedient vnto the spiritu=alyte/which order hath ben alway ob=serued and kepte among the faythfull and well ordered people of god from Adam vnto Christ/and must so contin=nue by the ordenaunce of Christ:vnto the ende of the world/whiche is agayn the opinion of some persones of this tyme and age/that don say and wryte that the tẽporall or secularitie shulde gouerne and guyde the spiritualite/ in all temporall thynges. And this opini on is nat true/ for the order of god as well in the olde testamente as in the new:is euident in the contrary/ and so haue we shewed by due probacion and profe in dyuers places. For as the soule and the body don make one man so god and man is one Christ our sauy our. And as in hym the humanite and manhode

manhode was euer in all thynges sub-
dued and obedyent vnto the diuinitie
and godhed: & the body in lyke maner
vnto the soule: so must it be (after right
order) bytwene the spirytualyte and
the temporalite/ nat withstondynge for
this purpose here interprised: the hole
man of soule and body: dothe bere the
rowme and place of this firmament/
whose office and duety is to diuide the
water that is bynethe apperteynynge
vnto the sẽsualite: from the water that Eccl. 15 A.
is aboue called aqua sapiencie salutaris/ the water of helthfull wysdom and
of saluacion. That is to say that man
shulde euer deuide and departe vice frõ
vertue/ erthely cõuersacion from heuẽly exercise/ vayne and voyde cogitacion/ from fructuouse and profitable meditacion/ and this for the seconde daye.

¶ Of the thyrde consideracion/ and of the thyrde day of creacion.

THe thyrde consideracion was of the boũtie/ and goodnes/ loue/ & liberalyte of god/ whiche dothe appere in vtilite and profite of the creatures. And in the thyrde day of creacion: our

lorde god cõmaunded the waters that were vnder the sayde firmament called heuyn/ to gader and hepe them selfe together into one place / and that the drye erthe yet bareyn: shuld apere/and whiche thynge done: that erthe that then was drye and bareyne:he called & named to be erthe tyllable / and apte/ or dysposed to be tylled. And the congregacions & hepes of waters: he called the see/ or seas. And then he commaunded the sayd erthe to bryng forth fruite. In the vtilite & profyte whereof dyd appere the bountie and goodnes remembred byfore in this thyrde consideracion. But nowe must we in lyke maner commaunde by reason all the waters of our voluptuous dispositions and vicioufe appetites:to be gathered and heped into one place / that is the worlde/leue all those dispositions vnto worldly persones and vnto infideles/ vicioufe and synful people. And let our bodyly werkes appere synles. And although they be yet baren:yet may they be apt by the meane of the sacrament of penaũce to be tilled/& bryngе forthe the fruitfull werkes of vertue & grace.

And

And thus an ende of this thyrde daye.

¶ Of the fourth consideracion/and the fourthe day of creacion.

The fourth consideracion was of the werke of our iustificacion. And in the fourthe daye our lord made the son/and the mone/and the sterres/ to diuide the daye and the nyghte/ and the tymes/ houres/ dayes/ and yeres/ and to gyue lyght vnto the erthe. Eccl.15 A.
The son doth signifie our sauiour Jesu the very sonne of iustice/ and the mone dothe sygnifie the catholike chyrche of Christe/that taketh lyght of the sayde sonne our sauioure/ & so don the sterres also/ by whom the holy doctours/ prechers/ and curates ben signified. For these done illumine and gyue lyght of grace vnto the erthely & synfull people/ that by theyr ministracion of the blessed sacramentes ben iustified and made apte persones vnto saluacion/ and so is the fourthe daye applied and sped

¶ Of the fifte consideracion and the fifte daye of creacyon.

The fyft consideracion was of the werk of remuneracio or reward which rewarde euery person shall hau accordynge vnto his werkes. And in the fyft day our lorde made fysshes / and fowles/the fysshes to byde in the see/ and the fowles in the ayre. By the fysshes euyll werkes ben signified/ and also euyll wordes and thoughtes. For of them (sayeth our sauiour) accountes must be rendred and made/ & vnto euerychc: due reward gyuen. And these do remayne in ye see of the synfull world/ and shall be rewarded there after in payne. And the good werkes/ wordes and thoughtes: that ben signified by the byrdes of the ayre: done dwell/and abyde in heuenly conuersacio/and shal be rewarded in ioy and blysse/ and let this stande for the fyfte day.

Mat. 12 L.

¶ Of the sixte consideration/and the syxte day of creation.

The syxt consideracion was of the werke of glorifycacion. And in the syxte day our lord made man after/ and vnto his owne ymage/similitude/ and likenes. And surely that was vnto

man

man a great glory and an excellent honour and dignitie / vnto the whiche no man may attayn and cum / but he onely that alone dyd ascende into heuen / our lorde and sauiour Jesu. In the whiche sayenge you must vnderstande Christe and his membres / all faythfull people that ben lyke vnto hym / and don folowe his steppes. And thus an ende of the syxte day of creacion.

¶ Of the seuenth consideracion / and of the seuenth daye of cessacion / rest / and pausacion.

The. vii. consideracio was of the werke of fruicion / that is to say / a ioyfull vse at ful pleasure / holy reioycynge and inioyeng our lorde. And in the. vii. day when our lorde had made all thynges perfect: he ceased and rested / and wrought no more / but sanctified and halowed that day. And so after our glorificacō we shall no more merite / but rest in our lorde and sanctify hym / laude / prayse / & loue hym / and in hym (as is sayde haue all ioy / and pleasure / aboue that any eye may see / any eare may here / any mowthe may spcke / or any herte may thinke.

¶ Of the.viii. consideracio/ and of the viii. day of eternite.

The. viii. and laste consideracion was of perseueracio & duraunce/ or suerte of these ioyes. And the day of eternite is the day of all perfection/ where in the ende and begynnynge be ioyned. For that daye was byfore all creatures / without begynnynge/ and that day shall continue after all dayes/ without endynge. Amen.

☞ Thus haue we(after our pore vnderstandyng)performed thys deuout requeste/& yet was nat the person cōtent/ but yt nedly we shuld ioyne vnto these .ii. eightes: the thyrde .viii. of the .viii. beatitudes of the gospell / sayenge vnto me the reders be nat bounde but at theyr plesure they may (as is sayde) take what they wyll.

¶ Of the.viii.beatitudes or blessed states of perfection.

Our lorde and sauioure Jesu dyd set forthe in the gospell.viii. perfectionis/or. viii. states or fourmes of perfection / whiche he taught & betoke vnto his disciples & by theym vnto vs. And vnto euery perfection or state he assigned

assigned and appoynted a proper re-
warde as / you shall perceyue by order.

¶ Of the fyrste beatitude.

The fyrste beatitude / that is the fyrst state or perfection of lyuyng is in latyne / thus. Beati pauperes spiritu. The englyshe wherof is. The poore in spirite or of spirite: ben blessed. That is to meane that all suche persons as (for the loue of god) do lytle set by worldly ryches / as to haue any loue or trust vnto them / but onely as may be necessary for theyr state and degree: ben blessed. This beatitude or state of perfection may be referred vnto the fyrste consideracion of the benifite of creacion / wherin the myghty power of god was considered / which thing well considered / euery person may lyghtely and sone perceyue he hathe no thynge of hym selfe: ne any thyng that he may call properly his owne / but that all thinges (as in very propertie) done appertayne vnto god / and bene here but onely lent vnto man / whereof to gyue accounte / and so may he be reasonably moued / to gyue freely vnto god that is his owne / and to retayne no thynge in

propertie

property / but all to be commune in tyme of nede vnto the neighbour accordynge vnto the wyll and commaundement of god/ and this is called pouerte of spirite. In them also that haue ryches/as lordes/& nat seruauntes therof/ and this is the fyrst and most lowe degree / or state of perfection / whiche natwitstondynge dothe conteyne many degrees. In the hyghest degree wher of: done religiouse persons lyue/if they kepe theyr promyse / and vowe duely/ The reward of this beatitu / dothe folowe. Quoniam ipsorum est regnum celorum. For the realme/and kyngdō of heuens: dothe appertcyne and bylong vnto them. They: that is suche persons pore in spirit / for god: haue here now the property and possession(as it may be had in this lyfe)of the heuyns/ and after this lyfe they be sure there of. For(as I sayd)there ben two heuynes. One aboue where god and his sayntes ben. And an other bynethe/that is the firmament/and all thynges conteyned therein. The pore in spirite shall haue the possession of bothe. For in this lyfe he hathe all that is nedefull/ prouyded

by our

by our lorde/and a ſpeciall grace to be content with his ordinaunce/and after thys myſerable lyfe: he ſhall haue the full property and poſſeſſion of the very laude of euerlaſtynge lyfe. Amen.

¶ Of the ſeconde beatitude.

The ſeconde beatitude and ſtate of perfect lyfe/is. Beati mites. Bleſſed ben the mylde. That is to meane/ that ſuche perſones as be mylde / ſofte/ ſober/ curteiſe/gentyll/reſtfull and pacient yᵗ in good can baynquyſſh euyll/ and for the tyme can & wyll gyue place vnto rebukes/ checkes / wylde/ rugh/& cruell behauour: ben in this ſtate and degree of perfectiõ/whiche degree may be referred vnto the ſeconde conſyderacion/which was of the werke of gouernaunce that ſtandeth in the conſyderacion of the wiſdome and knowledge of god/which depely cõſidered: may lyghtely brynge downe the hyghe proude mynde of ony perſone/ ſo that he ſhall euidently perceyue that (in comparacion vnto that wyſdom) he is but a very fole/and hath neither wyſdome ne lernynge. And ſo ſhall he begyn to bere a-

low

low sayle/and tobe mylde/and to chuse rather to be gouerned and ruled: than to rule or gouerne/for that appertey-neth chiefely vnto myldenes. The re-warde wherof doeth folow. Quoniam ipsi possidebunt terrã. That is/for they shall possede or haue possession of the erthe. This terme(the erthe)is taken dyuersly. One way/for the elemẽt that bereth and bryngeth forth trees/fruy-tes/and graines. In an other maner it is taken for the body of man/where of was sayd vnto Adam/erthe thou arte: and to erthe shalt thou go. In a thyrde way it is taken for heuyn/the lande of lyfe/& of all these erthes shall the mylde haue possession. For the mylde persone desyreth no more of this worlde but the sufficient sustentacion of the body/and so doeth he order his body by that sufficiency: that he is lorde of all the passi-ons and motions therof/& doeth con-strayne the flesshe to serue the spiryte/& the body to be duely subiect/subdued/and in all obedient vnto the soule. And finally he shall haue full and hole pos-session of the lande that floweth mylke and honye/that is the lande of lyfe

euer

euerlastynge. Amen.

¶ Of the thyrde beatitude.

The thyrde beatitude or state of perfecte lyuynge/is. Beati qui lugent. Those persons that mourne: ben blessed. This terme) mournynge) doeth betoken a sorowfull behauioure: in countenaunce in wordes in araye: and suche other lyke behauioures. As in sadde and sorowfull lokes chere and countenaunce in weppynge waylynge: cryenge complaynynge wrynggynge of handes tearynge of heares or of clothes chaunge of araye as you may se in funerals/ or buryals. Somtyme caused for the losse of godes. Somtime of honours dignitees / & degrees. And somtyme for the losse or dethe of frendes. And somtyme(although most seldome)for the offence of god & ieopardy of soules. And also for the feruent desyre of heuen. And this degree or state doeth excede bothe the tother. For as it is necessarye for the mylde persone to be poore in spyryte: so is it lykewyse necessarye for the persone that

mourneth

mourneth for our lord to be bothe pore and milde. And therfore this beatitude may be wel referred vnto the thyrde consideracion/which was of the bounty of our lorde god/whiche bountie doth appertayn vnto the holy goost/the thyrde person/ and conclusion or knot of the holy tryuitie. The rewarde of thys beatitude and degree of perfection/is set forthe thus. Quoniam ipsi consolabuntur. That is/for they shall be comforted and haue consolacion. Consolacion is a comfort/had of other persons/specially in wordes: wherby the waylyng person is relieued of his sorow / and put in good hope of ioy/and ease/ or pleasure. which cõsolacion these maner of mourners shall haue in two maners. One in this worlde/by the assuraunce of clene conscience/ voyd of all dispayre. And after in blysse eterne/ among the holy citizens and sayntes of heuyn. Amen.

¶ Of the fourth beatitude or state of perfecte lyuyng.

The fourth beatitude and state of perfection/is in the gospell. Beati qui esuriunt/et sitiunt iusticiam.

Blessed

Blessed be those ylons that don hūger & thurst iustice. That is to meane/those ylons that feruētly don couet & desyre iustice: bē blessed. Justice is a vertue yt dothe render and gyue to euery person yt is right/& be worthy to haue. That is vnto god: loue & drede/vnto the parentes and souerayns: honour and obediēce/vnto the neighbour that is frend and beneficiall: thankes and kyndnes/ and vnto the enemye that noyeth: pacience and sufferance/and euery person vnto hym selfe: due garde and kepyng of ye soule/due correction of the body/ and vnto bothe: the continuall exercise of vertue/good maners/and holy conuersacion. This beatitude may be referred vnto the fourthe consideracion/ whiche was of the werke of iustificacyon. For the persone of suche hunger/ thurst/and feruent desyre of iustice/shal be sure to be iustyfyed. That is/to be made (by iustice) apte and mete for the heuenly blysse. The rewarde of the whiche beatitude weth folowe accordynge. Quoniam ipsi saturabuntur. That is/for they shalbe saturate/satiate/full fed/habundantly contented/&

fulfylled here in this lyfe by the vysitacion/ordenance/and confort of our lord. And after(as the prophet sayeth)whā his glorye shall appere in ioye & blysse euerlastynge Amen.

¶ Of the fyfte beatitude and state of perfecte lyuynge.

The fyfte beatitude & state of perfection/ is. Beati misericordes That is/the persons mercifull ben blessed. Mercifull I say vnto them selfe/by due reformacion of them selfe. Mercyfull vnto ye neighbour by due releuing of misery/ and this beatitude may be referred vnto the.v.consideracion/which was of the werk or benefite of remuneracio or reward. For as a great gyft is worse and more than lost vpon the vnkynde person that weth forget it: so is it well spent vpon the kinde that weth remembre it/and duely weth thankes therfore. And the greatest thanke that can be gyuen vnto our lorde:is to be mercifull/ and to relcue hym in his for so doeth he accepte that is done for his Ma.25 sake. And therfore the reward weth follow. Quoniam ipsi misericordiam consequentur. For they shall optayne & get

mercy

mercy here in this lyfe of all theyr synnes/ & after be rewarded ferre more and aboue theyr deseruyng/ & more thā they loked for/ or than they coulde by any meane requyre or desyre/ in ioye eterne and euerlastynge. Amen.

¶ The syxte beatitude or state of perfecte lyfe.

The. vi. beatitude is. ✗ Beati mūdo corde. That is/ those ꝑsōs that ben of clene hert/ bē blessed. That is to mean: suche as don kepe their consciēce clene: vndefouled/ or vnspotted/ and the soule without synne. For suche persons don here liue the life of aungels/ & therfore this beatitude or state may be referred vnto the. vi. cōsideracion/ which was of the werke of glorificacion. And the rewarde is. ☞ Quoniam ipsi deum videbunt. For they shall se god. The clene hert & clere cōsciēce doeth se god here in this lyfe by hole & full fourmed faith/ by stronge hope and feruent charitye/ and he doeth se hym selfe by due discusse & by diligent examinacion & serche/ and by due custody & garde of him selfe. And he doth se his neighbour by loue/ kyndenes/ mercy/ and pytye.

And after this lyfe he shal se our lorde/ face to face as he is/and with hym be glorified in soule & body/worlde without ende. Amen.

¶ Of the seuenth beatitude or state of perfecte lyuynge.

The seuenth beatitude and state of perfection/is. Beati pacifici. Blessed be ye pecefull. That is to mean that suche persons as don make peace/ ben blessed. Our lorde & sauyour made peace betwyxte god and man/and he was very peace of hym selfe / and he made also peace betwene man & man. Those persones than that done make peace betwyxte god and them selfe by penaunce and due reconsiliacion: and that don make and kepe peace in them selfe by due orderynge of the body vnto the soule: and betwyxt them and theyr neighbours, by the exercyse of pacięce/ and betwyxte neighbour & neighboure by charitable kyndenes & neighbourly loue: Those I say bē of this beatitude/ and their rewarde foloweth Quoniam filii dei vocabuntur. For they shall be called the chylderen of god. And this beatitude

beatitude may be referred vnto the .vii. consideracion/which was of the werke & benikite of fruicion. For in that they be the chylderen of god / they ben heyres and cohencritours vnto our sauyour/and thereby shall haue the possessyon of all heuyn: and the full fruicion of the deitie & godhede/to vse at pleasure/ reioice/& inioye the same in blysse euerlastynge. Amen.

¶ Of the. viii. beatitude or blessed state of perfecte lyuynge.

The eight beatitude is. Beati qui persecutionem patiuntur propter iustitiam. That is/those persones that don suffer persecucio for iustice: ben blessed. It is a great perfection (as before is sayd) feruently to desyre and to loue iustice/but to suffer trouble and to bere daunger for iustice: is farre more perfection. For alwaye to suffre euyll/is of more perfection than is to do good. I meane to suffer cuyll for iustyce and for the loue of god / for els many persones may suffre payn & euyll by theyr owne deseruynge/and agaynste theyr wyll.

And many do suffre & take great payne & labour to do euyll. And these ben nat blessed: but rather the contrary. The re warde of this beatitude doeth folowe. ☞ Quoniam ipsorum est regnum celo rum. That is/for the kyngedom of he uyn is theyrs/or doeth apperteyn vnto them. This rewarde is two tymes na med/& assigned/or apointed in these sta tes or beatitudes/that is to say/fyrst/& last. And therfore may conuenyently be referred vnto the. viii. & last consideracion/whiche was of the sure perseueracion/certaynty/& duraunce of all the be nefites of our lorde. A thynge is called perfect whan the ende and begynnyng don frame & mete to gyder/& therefore this rewarde is twyse appointed for to shew the perfection & excellency therof/ which is also declared further/after the declaracion of the sayde persecucion/
Mat. 5 B. where is sayd/you shal be blessed whan the men of this worlde don curse you. And whan they do chase you frō place to place/& vexe & trouble you/& whan they shall speke all euyll agaynste you/ lyenge/or makyng lesynges vpon you. For me & for my sake ioy you than/and

make

make you gladnes/for your hyre and re
warde is: moche plentiouse in heuyns:
The seruantes of Christ haue here no-
thynge in surety/for they haue here no
city ne dwellyng place of surety to bide
in: but don seke for an other lodgynge/
where they shalbe (as is sayde) in full
surety & certaynty/neuer to chaũge/ne
to be minisshed of their ioy in any part:
but euer to remayne in one perfect and
moost ioyfull state/ blessed euer of our
lorde god & moost swete sauiour Jesu/
whider he bryng vs yt bought vs. Amẽ
☞ Thus haue ye an ende of your me-
ditacion. Now you must remẽbre that
before we shewed you that as the mo-
ther doth trauell & bring furth a childe:
so (in a maner) doeth meditacion (after
saynt Austin) chylde & bryng furthe sci- Ubi su.
ence/cunnynge/& knowledge/ wherof
we promysed sum what to speke.

¶ Of science or knowledge/goten & brought furth by meditacion.

HAll maner of sciẽce/cũnyng/& ler-
nynge/is gotten & brought furth
by meditacion. Howbeit we do nat
here intende to speke of that seyence/

whiche lerned men say is to know any thynge by his cause or causes. whiche science (saynt Austyn sayeth) as of heuenly and erthely thynges to knowe: worldly men done moche praise & loue. But they ben moche better men (sayth he) that set more by the knowledge of them selfe. For that soule (sayeth he) is more laudable and more to be praysed that knoweth the selfe mysery & wretchydnes: than is that soule that without that knowledge doeth seke & serche out the wayes of the sterres/ & the natures of other thynges. The moost hygh & moost profytable scyence (after hym) is selfe knowledge. which is (sayth he) whan a person by diligent and oft vsed meditacion is illumined and lightened vnto the very perceyuynge and knowledge of hym selfe. Se than/ loke well/ & perceyue that you be a man/ & nat god: A man made of nought/ conceyued in syn/ nourisshed in your mothers wõbe/ with fylthy and lotheſum mater/ borne in mysery and wretchydnes/ & here don lyue in payn and labours/ and shall dye in feare and drede/ sure & certeyne there vnto of neceſſity/ ineuitable & vnauoydable

Vbi supra.

Ibidem

dable/ and yet vnsure and vncertayne whan/where/or how/and in what maner or state you shall dye: Perceyuynge than that dethe doeth euery where and euermore loke/gape/and wayt for you. If ye be wyse/than loke you agayn euery where / and continually prouyde for it/and so shall ye moche lesse feare it.

This science & knowledge is the fruite and profite of your sayd meditacion/engendred/opteyned/and goten thereby. If ye wolde knowe howe this science doeth cum of that meditaciō/you must (as they say) chowe or chewe your cud agayne/that is / you must haue resorte agayne vnto your sayd consideracions.

☞ Fyrst than whan you consider and loke well vpon the power of our lorde/ as in your fyrst consideracion you shall perceiue that he is all mighty. And thā agayne lokynge vpon your selfe / you shall know well ye be of lytle power / or none at all: but that you be all infirme/ feble/weike/and sicke. And so shall you accede/approche/ and go vnto this holy sacramēt: as a lore sicke person vnto a sure physicion. And whā you loke further vpon the wysdome of our lorde (as

2 in the.ii.cõsideracyon)you shal cõclude he is all wyse. And contrary / lokynge vpon your selfe/you shal graũt you be al folysshy/&(as saint Austin sayth)inwardely say in your hert & thought/ for truthe it is yᵗ ye say/& so shall you be wyse in aprochyng vnto this holy sacramẽt: as the ignorant & blynde vnto the sõne of iustice / & vnto the true doctour & techer of all verity & trouth. And yet whã you loke again vpon the boũty & goodnes of our lorde / as in your.iii.consideracion ye shall perceyue by the vtility & profyte of his creatures / that he is all good & goodnes. And agayne lokynge vpon your selfe: ye shall finde your selfe all nought & fruitles/& you shal go vnto this holy mistery: as a baren beest vnto yᵉ most fruitfull ꝓgenitour & begetter of all goodnes & vertue. And yet agayn/ whã you loke vpon the werke of
4 iustificacio/as in your.iiii.cõsideracio: you shal se merueleous kyndnes/in that he payed your dettz/& set you at liberty wᵗ so great a price. And cõtrary/yf you loke well on your self & recount how oftẽ ye haue wilfully slipped & fallẽ down agayn into the same daungerous dungeon

geon of syn: you shall lyghtly condẽpne
your selfe of meruelous great vnkynd=
nes/ & so shall you thã make haste vnto
this holy sacramẽt: as a theefe or tray=
tour founde gylty to aske forgyuenes &
ydon. But whã you loke vpõ the gyfte
of remuneracion/ as in your .v. consyde
racion. And there perceiue yᵗ our lorde
dyd nat onely redeme you deerely: but
also habundantly rewarded you/ you
shall fynde in hym excedynge lyberal=
lytye. And than agayne lokynge vp=
on your selfe/ and considerynge howe
lytle labour you haue made/ and howe
lytle study ye haue gyuen to rewarde
or gyue hym any thyng agayn: ye shal
condẽpne your selfe for a very vnkynde
nygarde that nothynge wolde gyue/
or els for a very bare wretche that no=
thynge had to gyue/ and so shall you ac
cede and go vnto this sacrament/ as a
nedy naked begger vnto the mooste ry=
chest & liberall lord/ and he wyll inspyre
& tell you what you may gyue hym to
content hym/ that is to say/ your herte
and good wyll. And yet yf you loke fur=
ther/ how aboue & beyõde all these gifts
he hath made you honourable/ goodly/
bright

bryght/and beautiouse by his werke of
6. gloryficacion(as in your fyrst consideracion. And agayne lokynge vpon your selfe/how many tymes you haue fallen downe into the myre & dyrte of vnclene cogitacion: you shall renne vnto this blessed borde: as a filthy defouled body vnto the ryuer and fountayne of all puryty & clennesse.yet loke further beyond & aboue these giftes & honour how meruelouse pleasure & ioyfull gladnes he hath prepared & ordeyned for you in y^e
7. werke of his fruicio̅ /(as in your seuẽth consideracio̅. And agayn lokyng vpon your selfe/ & considerynge in how great sorowe and woo/sighynge/& sobbynge you dwell here in the vale of myserye/ lackynge his goodly presence :you shal approche and go vnto this sacrament as a person in depe consumpcion for sorow vnto the meate of mercy) the foode of all helthe ond saluacion / and the very restoratiue of all recouery and comforte. Now last of all/yf you loke vpon the surety & certaynty of all these thinges (as in your last cõsideracion). And
8. agayn yf you be holde and se well your selfe: you shall perceyue you haue ben

euer

euer inconstant euer flyttynge/and ne-
uer in one state abydyng/and that shal
moue you than to god vnto this holy
house and lodgynge of our lorde: as a
vacabunde and prodegall ar vnthryfty
chylde vnto the house and home of hys
father/there(mercy axed and opteined)
continually to dwell and byde amonge
the seruauntes of that house / where
(voyde of all euyll)is abundaunce and
plenty of all maner of thynges that be
good/with sure surety and constant cer
taynty of the same/so to persteuer and
indure without mynysshynge or muta
cion/worlde withoute ende/ whiche he
graunt vs: that made and bought vs

Amen.

¶ Thus haue you eight cõsideracions
for the knowledge of your selfe/ after
accordynge vnto the thyrde eight that
wente before/and this eyght to be the
fourthe eight. And this is the same scie-
nce/arte / crafte/ or cunnynge that I
sayde is engendred and brought furthe
by meditacion. And these foure eightes
may be signified by the foure flodes of Abi sup
Paradise/whiche done water all the
worlde. For(as saynt Austin sayeth)of

this

this sciēce cometh cōpūction/which cō
pūction(sayth he)is whā the hert by cō
sideraciō/or of the consideracion of his
owne euill & synne is touched & pricked
with inward sorow. And saynt ysodre
sayeth that the compūction of the hert
is a mekenes of the mynde with teares
or wepyng/which doeth spryng & arise
of the recorde & remembraunce of syn-
nes with drede. This terme compuncti
on is as muche to say as a ioyned pryc-
kyng or strykyng. whan so euer(than)
aperson knowyuge him selfe(by the sci
ence before shewed)doeth remēbre any
of his offences/&felynge his hert & con
science pricked and grudged therwith
doeth(with in warde sorowe & remors
knocke vpon the brest/lyfte vp the han
des/ iyes/or syght/wepe or sygh/y^t is
compūction/& doeth include contriciō
And this compunctiō(as ye may well
pceyue(is begotten & brought furthe of
the sayd scyence. And doeth(as sayeth
saint Austin)byget/chylde/and brynge
furth deuocion/which deuociō (sayeth
he)is. ☞ Pius et humilis affectus in
deū/humilis:ex conscientia infirmita-
tis proprie. Pius:ex consideratione di-
uine

De summo bono.

Cōpūction.

Ubi su. De spū etaīa. Deuocion.

nine clementie. That is to saye. Deuo-
cion is a religious/faythfull/& meke af
fection in wardely/and perfectly vnto
god. And that affection(sayeth he) is
meke and lowly by the conscience/and
full knowledge of our proper infirmity
and feblenes. And it is deuout/relygy-
ous/and faithfull by the consideracion
of the benygne/ pitcouse/& mercyfull
gentylnes of our lorde. If you wolde
know what this terme affection is here
to meane: Saynt Austin sayeth/it is a
certeyne/free / wylfull / liberall/& swete
or pleasaunt inclinacion and leanynge
of the mynde vnto our lorde god.
And nothynge (sayeth he) doeth soo
muche inclyne: moue and stYre almygh
ty god vnto pytye and mercy: as doeth
the pure and clene affection and desyre
of mynde. ☞ Deuocion than(as saieth
saynt Hugh de sancto Victore) is
whan the mynde of a persone is af-
frayde of his great and many synnes.
And than mystrustynge vtterlye his
owne vertue/power/& strength: weth
tourne hym selfe vnto our lorde god/
and soo moche the more feruentely
doeth aske and beseche his helpe and
socour

Affecte
or affec-
tion.

De mo-
do orã-
di.

socour/ as he perceiueth & seeth wel there is no helpe wt out him: wherī he might haue cofidence & trust. So concludeth saynt Austine/that deuociō doth make the prayer perfecte. For prayer(sayeth he) is nothynge els but a deuocion of mynde/and conuercion and tournynge of the hart and mynde in wardely/and perfectely vnto god by a deuout religious and meke affection / conforted and holden vp(sayeth the said saint Hugh) with fayth/hope/and charity. Prayer than/without deuocion is vnperfecte & lytle worthe. And deuocion(as is sayd) is had and goten of compunction / and compunction :of science/and science:of meditaciō. So that vnto this purpose/ that is to say the due receyuynge of the sacrament of the aulter : all these fyue ben(as we sayde)good and necessarye: Nat so(as oftē we haue sayd)that any person is bounden vnto all of necessity: but of conueniency. And therfore as we haue before set furth vnto your electiō & choice dyuers meditacions : so haue we in lyke maner done of prayers/ gadered out of dyuers auncient auctours. ☞ whan ye haue than thus sumwhat apparelled

Ubi su.

Prayer

Ibidem

apparelled and disposed your selfe vnto this iourney by these foure/that is medi-tacion/selfe knowledge/ conpunctiõ/ & deuocion/thã fall vnto prayer/vocall or mentall/ or bothe / at your pleasure. That is to meau/that you may at will speke and rede these prayers / or onely thynke them in your hart and mynde/ or bothe say and thynke. But here you saye / syr / whiche is best of theyse thre wayes: Surely/ to saye or rede alone without thought: is lytle worthe. To thynke alone is very good: but bothe is best. Here don folow many prayers/ but do you (as is sayd) rede them ones ouer/ and chuse at wyll.

¶ Fyrste than I wolde aduyse you to appoynte your selfe to here one hoole masse / yf ye may conueniently before your cõmunion/ whan so euer you ben disposed thereunto/ and than to rede or say this that foloweth before or sone after the Confiteor/ whiche is a maner of confessiõ. Nat so to be takē as though it were and myght be sufficent for any greuous synnes without sacramentall confession (as we sayd before) yf it may be had: but that it may be vaylable for

lyght offences/& the more excite & stye vp your mynde in that you vnderstand & perpue well what you say or thynke.

¶ Before/or at the begynnynge of masse.

O Good lorde god/and moost swete sauyour Jesu/I moost mysserable wretche of the worlde/here before thy diuine & goodly presence: playnely do confesse & openly knowlege that in all my lewde life/hitherto myspent(by many myserable and wretched wayes of synne) I haue offended thy graciouse goodnes/as well in the brekyng of thy preceptes and commaundementes:as in cõmission of all the seuen principall synnes/musused my fyue wyttes/& nat fulfilled ye. vii. werkes of mercy which synnes & offẽces here now holly & fully to recount & reherce: is vnto me(for theyr multitude)impossyble. wherfore with moost humble and lowly herte/& moost herty & desyrous wyll of perfecte contricion: I vtterly forsake them all. And although nothynge of my deseruynge:yet(good lorde)for ye honour of thy precious blood/& the merytz of thy bytter

bytter passion/ & most cruell/most payn full & most shamefull dethe: I instanly requyre/ aske/craue / & moost mekely & lowly beseche thy gracious benignitye & goodnes of mercy & forgyuenes. And that from hensfurth I may haue thy grace(lord)in hole faith/strong hope/& perfect charity/to flee/auoyd/& forsake all sinne: And in all my thoughtes/wor dz/ & dedes/maners/coũtenañces/& be- hauours/to order my self in vertue/vn- to ye plesure & honour of thy grace/the welthe and saluacion of my soule/and vnto the edificacyon of all christians. And hereunto I beseche our lady saynt Mary/thy holy mother/euer a virgyn/ all the blessed companye of heuyn/and all faythfull persones to praye for me.

Amen

☞ ¶ All these partes of the masse(yf you may conueniently)shulde be herde standynge. That is to saye/the office/ the kyrie/Gloria in excelsis/and spe cially the gospell/with due reue- rence at this word Jesus. The preface also/the Pater no- ster/and saynt Johñs Gospell: ☜

¶ At the fyrst collectes & pystle.

Myne owne good lorde and mooste swete sauiour Jesu/ I beseche thy goodnes to put away ferre from me all iniquities and wyckednes / and(of thy mercyfull louynge kyndenes)kyndell in my hert the flamynge fyre of thy feruent loue. Be nat(swete lorde)displeased with me/ne kepe in mynde or remẽbraunce the multitude of myne offences: For I do nat presume(good lord) to make prayer & peticion here before thy godly presence of any goodnes / ryghtwysenes/or any deseruyng of my selfe:but onely of full hope and trust of thy miseracion and mercifull pitye.
Take from me(swete lorde)this harde and stony hert / and gyue me lorde for it a new hert/full of compunction and due contricion. And geue me a stomack kynde and louyng/that may dredfully loue the/and louyngly drede the/& that may delyte & take pleasure in the lorde alone/and wylfully folowe the/and(at the last may ouertake and catche the/ fast holde the/fully possede the/And fynally in eterne blysse to se the / and fully

ly to inioye the. Amen.

¶ After the pystle.

MOost swete sauiour & louyng lord Jesu/ I beseche thy benignity for the anguysshe of thy holy herte/ in all thy labours/ passions/ and paynes for me sustcined & suffered: And for the effusion and shedynge of thy moost holy sacred blood: And for the vertue of thy moost innocent & precyouse bethe. & for the mystery also of this holy sacramēt thy blessed body/ and moost holy sacred bloode/ in the immolacion/ offerynge/ & sacrifice whereof: I moost vyle synner am present/ & moost vn worthy wretche do approche. And finally I beseche the lorde/ for thyne owne selfe: haue pyrye and mercy vpon me/ that am (I know well) the moost miserable wretche/ and moost synfull caytyfe vpon erthe. Purify thou (good lord) than/ and clense my herte and soule from all vnlaufull affections: So that in this tyme and all tymes I may duely and worthely do the seruice. Graunt me (good lorde) very contricion of all my synnes/ the grace also of true compunction/ the fountayn

of frutfull teres/pure deuocion/ clere & clene conscience/ the cõtinuall memory & mynde of they bytter passion & pcious deth. And of thy most comfortable loue perpetuall feruour and desyre. Amen.

¶ After the gospell.

O Moost benigne & mercyfull louer/ of mankynde/ my swete lord Jesu I beseche thy grace/ for the dolorous & paynfull smertyng of all thy woundes/ graunt me the grace of pacience in all aduersity/ and to dispise & set at nought the loue of this world/ and all the goodes and pleasures therof/ and to be content with a necessary & meane liuynge And to kepe fyrmely and constantly by due perseueraunce vnto my last ende this state & degree that thou hast put me in. And to folow alway by due obedience thy further callynges/ dayly to increase & profite in vertue/ and euer to haue continually the feruent desyre of myne owne cuntrey and heuẽly home. Graunt me further (good lorde) in all the conuersacion of my lyfe: to haue & kepe due discipline/ good maner/ & christian behauor/ vnto the auoydyng euer of thy displeasure/ of the slaunder oc-

casion/

casion & offence of my neighbour. And so to haue groundely in my hert & soule very & vnfained mekenes/true faithfull kyndenes/& meritorious pacience vnto the pleasure and honour of thy grace/ the welth of my soule/and vnto the edi ficacion of all persones. Amen.

¶ In the tyme of the eleuacion.

The great clerke holy saynt Thomas of aquine doth set forth this prayer folowynge/as very conuenient to be sayd in this tyme of the eleuacio. ☞ Tu rex glorie christe. Tu patris sẽpiternus es filius. And so furth as you haue at matyns. The englysh wherof we haue here set furth with the latyn/ for the increace of your deuocion. ☞ Tu rex glie xpe. That is to meane. I beleue/confesse/and knowledge that thou good lorde Jesu Christe my sauyour/beynge here vnder the fourme of brede and wyne: art the kynge of glory/very god. ☞ Tu patris sempiternus es filius. And that thou (good lorde Jesu) arte the essenciall/ eterne/ and euer lastynge sonne of the father: of heuen celestiall. ☞ Tu ad

liberandum suscepturus hominem: nō horuisti virginis uterū. ℣ I beleue that thou(good lorde)with dispolynge/and by determinacion concludynge to take the nature of man/and so to redeme & delyuer hym frō the bondage of synne: didest nat abhorre ne disdayn ye fleshly wombe of the virgyn. ℟ Tu deuicto mortis aculeo:eperuisti credentibus regna colorū. ℣ I beleue that thou(good lorde)the stynge & darte of dethe/vanquesshed and ouercomen:dydoest open vnto all thy faythful people the realme and kyngdom of heuyn. ℟ Tu ad dexterā dei sedes in gloria patris. ℣ I beleue that thou(good lorde)that art here presente in this holy sacrament:doest syt/remayne/and rest in the glory of thy father/vpon the ryght hande of god: Or thus/sittist & doest remayne and rest in glory vpon the ryght hand of god thy father. ℟ Judex crederis esse venturꝰ. ℣ I beleue/that all faythfull people done beleue that thou shalte cum agayne to iudge all the world. Te ergo quesumꝰ tuis famulis subueni:quos precioso sāguine redemisti. Therfore(good lorde) we beseche the/helpe and socour thy seruauntes

uauntes whom thou hast redemed and bought with thy precious blood.
℣ Eterna fac cum sanctis tuis gloria numerari. we beseche the alle(good lorde)make and cause vs to be rewarded with thy holy saintes in eterne and euerlastyng glory and ioye. ℣ Saluū fac populum tuum domine/et benedic hereditati tue et rege eos/et extolle illos vsq; in eternū. we beseche the(good lorde) make thy peeple saued soules / & gyue blessynge to thyne heretaunce. And rule(good lorde)and gouerne the. And extolle/inhaunce/magnifye(good lorde)& make them honorable vnto the ende of the worlde. ℣ Per singulos dies benedicimus te:et laudamus nomen tuum in seculum/et in seculum seculi. we don(good lorde)blysse and honour the euery day by day/and done laude & praise thy holy name frō tyme to time/ and from age vnto age for euermore. ℣ Dignare dñe die isto:sine peccato nos custodire. Vouchesafe(good lorde) to kepe vs this day/& all our lyfe tyme from synne & trespas. ℣ Miserere nostri dñe/miserere nostri. Haue mercye (good lorde)vpon vs/haue mercy.

☞ Fiat mia tua dñe super nos/quēad-modū sperauimus in te. Let thy mercy (lord) light on vs/as we haue had euer yfect hope & trust in the. ☞ In te dñe sperau/nō cōfundar in eternū. I haue alway hoped & yfectly trusted inwardly in the. I beseche the lord I neuer be cō foūded/disapointed/ne deceiued. Thus endeth y^t swete prayer/your Te deum

¶ Prayers vnto the ende of masse.

O Moost benygne lorde & sauyour/ moost high preest & very Bysshop Jesu Christe/that woldest vouchesafe to offre thyne owne selfe/moost pure lābe moost imaculate/moost clene/& vnspot ted hoost in sacrefice vnto the father of heuyn vpon the auter of the crosse/for vs wretched synners: And also y^t wol-dest gyue and leue with vs perpetually thyne own very flesshy for our spirituall fode/& thine own pcyous blood for our spūall drynke/ I beseche the for ye sake of all thy sorowfull woūdz/for the effu-sion & shedynge of thy moost precious blood/& for the vertue of thy moost in-nocent dethe/ & moost specially for that excellēt/meruelous/& vnspeckeabel cha-rity thou had vnto vs/ whereby thou

woldest

woldest vouchsafe to wasshe vs fylthy &
vnworthy wretches in thine owne holy
sacred blood. I beseche the haue mercy
& pity on me/& forgyue me all my sines
& negligences/& all offences/don either by
cõmission or omission/that is to meane/
all suche offences as I dyd & myght nat
laufully/nor shulde haue don & also all
y^t I myght or shuld haue don/& did nat
And sithe(good lorde)among all thyne
other great mercifull benefits thou wol
dest vouchsafe only of thy liberall goodnes/without any deseruynge of me/to
call me vnworthy wretche to the grace
of thy fayth/& to be one of thy sort/and
now also further/to receiue this misterye & holy sacrament/I beseche the lord
teche me & inspire my soule to order my
selfe there unto/with suche reuerence/&
dred/& with suche feruour & deuocion/
& with suche loue & charity: as may be
acceptable to thy grace/& shal becom or
byseme my state & degre/so to increace
in vertue by ye receyuyng herof in the
same degre: as may be also to the edifi-
cacions of al psõs. And I beseche the suf
fre me neuer to dout of this holy sacre-
mẽt: but euermore to receiue/vndstãde/

holde/

holde/and beleue/thynke/and speke af
ter ye true faith of thy catholik chirch.
Let(good lorde)thy holy spiryte cum
vnto me/& entre into my herte/& there
(without worde or noise)secretly speke
vnto my soule/to instructe/tell/& teche
me the very truthe of all that high mi-
stery/for I know well it is very profonde
and high/ and(except thy gracious doc
trine(ferre aboue my capacite & vnder-
standynge. wherfore(swete sauiour Je
su)I now here fully & holly/wtout a-
ny further discusse or reasonyng/ most
lowly submit my selfe vnto thy mercy:
Besechyng the same/that I may with
clene herte and pure conscience accede
& aproche(although vnworthy)there-
vnto. And that thou(good lord)for the
swetenesse of thy holy herte: woldest
vouchesafe to delyuer my synfull soule
fro all doubt and daunger of synne/and
to mundife/purge/and clense my fraile
mynde from all vayne/ all vnclene/all
noyouse and vnfruitfull cogitacions &
thoughtes. And to confort and strēgth
my faynt and feble hert with the grace
of constancy and perseuerance/so that
my soule may be made(in thy loue and
charyty)

charity) the worthy habitacle & dwel-
lynge place of thyne high maiesty/ nat
onely now at this tyme: but also in all
tymes vnto the ende of my life. And af-
ter euer vnto the ende of the worlde.
Amen.

O moste swete louer of all mankynd/
lorde and sauyour Iesu/ I beseche
the for all the hole vertue of thy bytter
passion / put away from me the spyrite
of elacion/ & pryde/ of ēuy/ & detraccion/
of yre/ wrathe/ malice/ and impacience/
and of all other morbes / diseases / and
pestilences of ye soule. And plant (good
lorde) and ground in my herte & mynde
very true meknes/ charity/ & pacience/
innocency/ and the loue of pouerty/ due
temperaunce / and pure chastity/ with
all suche other vertues/ medecyns/ and
preseruatiues vnto the soule. Mortifie
(good lorde) & slee in me all libidinous-
nes/ and vnclene mocions/ all carnall
desyres/ and inordinate affections. And
kindle (lorde) and quicken in me the fer
uour and loue of all vertues/ and of the
perpetuall exercyse and workynge of
them/ with constant perseueraunce / so
that

that in this tyme & all times/in body &
soule purified & clensed: I may worthe-
ly receyue this holy sacrament. Unto
the high mistery wherof: I know well/
& do so confesse/ graũt/and knowledge
here before thy glorious face: I am vn
worthy/& very muche vnworthy / and
most vnworthy. Nat only for my great
abominable synnes/& many many ne
gligences: but also for great dulnes &
wante of deuocion. But nat withstan-
dynge I know as well agayne/& so do
I beleue in hert & minde/& so do know-
ledge in mouthe & worde/that thou my
lorde god art omnipotent & almighty/
and so mayst therfore(by thy power in-
finite/if it so please thy grace)make me
worthy & acceptable. For thou alone
(good lorde)mayst & canst iustify a syn-
ner/and of the vile and filthy wretche:
make a clene & pleasant person. Ther-
fore(gracious lorde) I beseche thy wor
thy maiesty/for thine almighty power
wiche I firmely and stedfastly beleue:
And for thine infinit & endles wisdom/
which I boldly confesse: And for thyne
excellent bounty and goodnes/wherin
I fully hope & trust: And for all these to-
gyder

gider as onē: framē me/ & make me wor
thy and acceptable vnto thy godly pre-
sence/and graunt me(thyne vnworthy
and lewde wretched seruaunt)of al my
synnes/very true contricion/due com-
punction/pure deuocion/& the feruent
flame of thy loue/that I may nowe at
this tyme receyue this holy sacrifice of
thy blessed body & blood/with purity of
herte & cleenes of conscience/with the
gracious fountayne of deuout & swete
teres/with desyre & drede with/honour
& reuerence/with mekenes of hert /&
feruour of loue/ with spūall gladnes/&
heuenly ioy. And yf it may please thy
goodnes(lorde)let me be sumwhat rey
sed vp in spirite. I dare nat say vnto
the very felynge and perceyuynge:but
vnto som maner litle smacke or taste of
the swetenes of thy godly & mooste ples
sant p̄sence/& vnto the deuocion of thy
holy aūgels & saintes that here be now
present about the same/& that I may
with thē finally be there present where
now they be. Amen.

O Mooste gentyll lord & mercifull sa
uyour Jesu/ I beseche the for this
holy mistery of thy blessed body & blood

wher with

where with we vnworthy wretches be dayly fed in thy churche / & dayly wasshed / cleansed: sanctified: and made holy and so partyners of thy moost hygh diuinity & godhed. Graunt me lorde and gyue me the precious garment of innocency: with suche garnissh of other garmēts therunto acording: as best may please thy grace. wherwith aparelled / bowned & dressed: I may (as in my nuptiall and weddynge clothynge) in good & clene conscience approche vnto thy presence: So that this celestiall & heuenly sacrament receyued: may be vnto me helth and saluacion of soule and body / vnto lyfe euerlastynge. Amen.

GOod swete master & most highly lerned / & best expert physicion lord Jesu my sauiour / I beseche thy gentyl hert to cure and hele myne infyrme / feble / and syke hert from all maner of langoures / diseases / and sykenesses / and so to reformme and season the palaice of my soule and mynde / that I neuer sauer / feele / ne taste any maner of swetenes: but onely thy selfe. For thou (good lord) art the moost swete sauored bred /

the

the moost white/pleasaunt/and moost noble and best nourisshynge bread / the bread of all breades/ the bread & payne mayne of plesure/the bread of all fortitude and strength / the bread of all vnderstandyng and knowledge/the bread of all grace and good wyll/the bread of lyfe/that haste in thy selfe all maner of delectament and pleasure / and gyuest lyfe vnto the worlde: And(of thy moost excellēt charity)doest euer continually refresshe and fede vs with thyne owne selfe/and yet in thy selfe doest nothyng waste/mynysshe/ne faynt/or fayle. Let my hert(good lorde)therfore fede vpon the/and spiritually eate and drynke the/ and be so fed of the/ that my soule may be fully satiate and fylled of the swette sauour and taste/& of the sauory swettenes of thy diuine presence.

GOod swete lord/I beseche the cum thy selfe/and entre in to my hert/& make clene myne inwarde partes from all inquinamētes/& filthines of mynd/ and of spiryte. Entre(good lord)in to my soule/& make me hole from all synfull diseases. Sāctify & cleuse me now &

at al tymes vnto thy selfe & for thy self. Be thou (good lord) thy selfe bothe the phisicion & the medecin/the salue/& the surgeon/the helth and conseruacion of bothe my body & soule. Put away from me (good lorde) all the crafty assayles & the sleighty wyles of myne enemies/ that they haue nothyng to do with me: but that thou (lorde) alone may occupy me holly vnto thy self: so that nothing els haue (any time) power ouer me: but that I (alway preserued and defended by this blessed sacramēt) may go furth/ continue/& profite/perseuerantly in the path & waye of my profession/ thy holy christian religiō/ with due obseruaūce/ reguler disciplines/christian maners/& all due catholike obedience perteinyng vnto the same: And that I neuer consent ne lene vnto any of them that ben contrariouse thereunto. Amen.

Ex canone mis. GOod blessed lorde/father omnipotent) eterne/and euerlastynge god: I most entierly beseche thy goodnes to graunt me grace so worthely now to receyue this holy sacred body and blessed blood of my swete sauiour Jesu Christ: that

that I may therby deserue to haue full remissiō & forgiuenes of all my synnes/ & to be replete & fulfylled with thy holy spirite/ & to haue thy peace: For thou alone art my lorde / thou onely my god/ & non other/ thou lorde the entiere & inward loue of my hert/ the true quietude & sure rest of my mynde / & the hole desyre of my soule: whose glorious empery and gouernaunce remayneth / perfectly abydeth / continueth/ & indureth for euermore/ worlde without ende.

☞ Amen. ☜

O Swete lorde god / father of heuyn/ the fountayn/ well/ & spryng of all bountie and goodnes / that moued of thy mooste piteouse mercy: woldest vouchesafe that thyne owne sonne our sauyour Jesu Christe: shulde descende and cum downe (for vs and for our sake) vnto this wretched worlde/ and here take flesshe and bloode of the blessed virgyn his mother Mary / and therein (for vs) to sustayne / suffre/ and beare our myseryes/ mooste bytter passyon/ intolerable and greuous paynes/ & mooste cruell & mooste shamefull dethe/ Ex eod.

Ibeseche the(lord)graunt me yᵗ grace that I may dayly worshyp the/glorify the/and with all the intent and wyll of my herte: I may laude and prayse the. And that thou(good lorde)neuer leue ne forsake me / thy pore and wretched seruaunt: but(of thy depe & great mercy)thou clerely forgyue and forget all my synnes. So that in clene herte and chaste body I may be able to serue the alone/my lorde eterne/euerlastynge/lyuynge/ and very god omnipotent.

Amen.

Ex eod. Myne owne swete lord and sauiour Iesu/ very essenciall sonne of almyghty god / that(of thy profounde & depe mercy/by the wyll of thy eterne father/ and by the worckynge of the holy goost)haste(by thy passion and dethe) quickened and redemed the worlde. I beseche most lowly thy holy grace/ in the honour of this thy holy sacred body & blessed blood/which I vn worthy wretche p̄sume to receiue for the welth of my soule: that thou wilt vouchesafe to pardon my boldenes/and to delyuer me quyte from all iniquities/offences/

and

and all maner of euyls: whereby in any tymes I haue or may any tyme hereafter offēde or displease thy gracious goodnes. And that thou (good lorde) make me euer obedyent vnto thy wyll and commandement. And that thou neuer suffre me (swete lorde) to be perpetually departed frō the my swete lorde and sauyour Jesu Christ/that with the father and with the holy goost lyuest and reignest very selfe same essencial god/worlde without ende. Amen.

Ex eod.

O Souerayn lorde and sauyour Jesu/although I (moost vnworthy wretche) now here do accede/ presume/ and approche vnto this worthy sacrament of thy moost precyous body and bloode: yet I beseche thy mercyfull goodnes it neuer be vnto my condempnacion & iugement: but vnto the profite and auayle of the eterne and euerlastynge saluacion and helthe of bothe my soule and body Amen.

O Moost benigne and louyng lord/ how vile/how wretched/and how vnworthy am I to receiue so worthy a lorde/ so royall a prynce/ so myghty a

kynge / so noble an Emperour into so poze a coysthe / nat wozthy to be called an houle / and so ferre out of good garnysshy and due apparell: Surely muche and very muche / and mooste vnwozthy am I therunto. But gracioule lozde I beleche thy goodnes that perfectly hast create & made all this wozld of nought and with payne infinyte repaired our moztalitie: Create and make nowe in me a new herte / and repayze / oz rather new frame agayn and facion my hous / and adourne / apparell / garnysshe / and dzelle oz furnysshe it so as best may become oz beleme thy maiesty / & best ma pleale thy gentill hert. And of thy moste large and liberall bounty: vouchesake (good lozde) to receiue my wyll / mynd / intent / and delyze / whiche (as here bezoze thy goodly presence I affirme and confesse) is to receiue the wozthely and accozdyng vnto thy wyll and pleasure / vnto the which I hoolly yelde / recommende / & betake my selfe herte / mynde and wyll / soule / and body: Nat onely nowe foz this present tyme: but also foz all tymes foz euermoze.

Amen.

CA

☞ A lytle before your communion/ a prayer.

O Liuely flesshe and blood of my louynge lorde Jesu/the reuyuer and quyckener of my dethe. O precious foode immortall/the nourisshere & standerde of my lyfe. O very matter of my beatitude and blessednes. O fulfyller & hole contentacion of all my desyres: I beseche thy goodnes so worke in me thy grace: that by the receyuynge of this glorysouse sacramente I maye be transformed & chaũged into the(lorde) thy selfe/ & that I may lyue in the/ repause and rest in the/ loue the(lorde)alone/and that I may thynke vpon the alone/and thou alone to be sole obiecte spiritual of all ny wyttys/that is to say/ that I may haue no maner of delectacion nor pleasure to herken or here any thynge:but onely the:Nor any thynge to se or behold:but the alone.Nothyng to smell:but onely thy spirite/nothyng to taste:but only thy swetenes/ ne euer any thynge to touche with pleasure: but the(lorde)alone. Be thou(good lorde)alone the hoole booke of all my

study and lernynge/and the table of all my fode or fedyng: The bed also/or the couche of all my rest and slepynge. And be thou(good lord)ye closet/arke/chest/coffer/and casket of all my Juels/treasure/and ryches. Let(good lord)all my hole fayth and beleue be in the alone. All my full hope and trust in the onely. And(in the also alone)all myne affection/loue/and desyre. In the(lorde)the perfect tranquilyte & rest of all my hert and mynd. And finally(good lorde)let the hole trãsformacion & full exchaũge of bothe my soule & bodye be all in the: So that the more often / here(by thy grace) I receyue the in this blessed sycrament: the more fully and surely I may(in euerlastyng blysse)possede/and hoolly inioye the my swete lorde Jesu/that with god the father/and with the holy goost doest lyue aud reigne very god for euermore. Amen. ☞ Domine secundum actum meum noli me. &c.

✱ Good lorde/do nat iudge me after or accordynge vnto myne acte/workyng/or dede. For nothyng haue I don/worthy and acceptable in thy conspect and syght: And therfore I moost lowly beseche

seche thy maiestye that thou lorde god woldest put away myne iniquite & wickednes. wasshe and clense me lorde god from henceforth trō myne vnrighteousnes and all defautes / & make me clene from all my synne and trespas. For I haue trespassed and synned vnto the good lorde alone: And therefore (as I sayd before) I beseche thy maiesty that thou very god wylte put awaye myne iniquity & wickednes / & supply (lord) all thinges that might (by any meanes) promote me vnto this holy misterye.

☞ Amen. ☜

HAile very god and very man / and blessed euer must thou be / most holy flesshe and sacrede blood of Christ my sauyour Jesu / vnto me aboue all thynges moost hygh swetenes / moost delectable pleasure / and moost synguler comfort. Be (good lord) vnto me both gyde and way / fode / and lyfe vnto the remedy of euerlastynge lyfe. Amen.

Ex causa nono est am.

☞ In nomine patris et filii / et spiritus sancti. Amen. And so receyue our lorde.

Take good hede how ye take in the hoste. For many done full rudely behaue them selfe therein. Some done catche the hooste / and snatche it out of the prestes hande with theyr tethe hastely/and so gnawe & chewe it as cõmon meate / but do nat you so: Cum there vnto reuerently and dredefully/ & with sobrenes. whan the preeste doeth put the hooste into your mouthe: open it well / and take the hooste vppon your tongue/and holde it styll a whyle / and than it wyll relent/and so you may fold it in your mouthe with your tongue/ & receyue it downe with as lyttle bruisure of your tethe as you cõuenyently may. And yf by chaunce the hooste do stycke & cleue vnto the roufe of your mouthe: be nat troubled therewith :but take patience/and suffre a litle while/and than may you lightely remoue it with your tongue/without any daunger. Than with good deliberacion take the chalice and drynke after the custume/ whiche custume is in many places to stand vp to drynke/ whiche thynge surely I do praise very muche / for that is done in signe & token that no reuerẽce shuld be

don

don nor gyuen vnto that drynke / for it it is no parte of the sacrament. And is is nat requyred that you shulde drynke any thynge at all there vnto / for that drynke is taken onely to bryng downe the hooste hoolly and clene into the stomake/and therefore it forseth nat what lycour you drynk/but that the custume is(for the honour of the sacrament)to drynke wyne. For the loue of our lorde (good deuout christians) I beseche you take no hede vnto these newe heretykes that wn moue the symple people to requyre to haue/and to receiue the sacrament in bothe fourmes and kyndes/ that is to say/of bread and wyne as the preest doeth: But good people I pray you beleue stedefastly that in the leest parte that you maye perceyue of the hooste sacred: is the very quycke body and soule of our sauyour Jesu god and man. And a quycke body(you knowe well)is nat without bothe quyck flesh and quycke blood/so that in receyuyng that sacred hooste or any parte thereof: you verely receiue both ye body & soule/ al the quick flesh/& all the quick blood of our sauiour Jesu/& the very selfsame

flesshe

flesshe and blood that was offred vpon the crosse for our redemption: And so done: you receiue the same yᵗ the preest in the masse doeth receiue at the auter/ & he none other / neither more nor lesse than you don: but that he doeth there consecrate & receyue in bothe the fourmes: bycause he doeth there represent the persone of Christe/and doeth there minister and make that oblacion sacrifyce and offerynge nat for hym selfe alone: but for all christians / as Christe dyd: Nat withstandynge yf the same preest shuld an other tyme out of masse be communed and houseled as you be: he shulde receyue as you do / and none other than you do.

☞ And thus I pray you be content for this mater/and furth with after your cõmunion: do nat you as many do: renne furthe and make haste vnto brekefast ordiner/or vnto bodyly recreacion: but rather giue sum thankꝫ vnto our lorde: as becommeth a good christian. ☜

¶ A prayer

¶ A prayer to be sayd imme diately after your commu- nion and houselynge.

IN moost humble/moost lowly/ & moost herty louynge maner/with moost due reuerence I thank the good lorde moost holy father eterne and euer- lastynge god: that by the bounty of thy mercifull grace woldest vouchsafe thus to refresshe and fede me with the bread of lyfe/the holy sacred body/and precy- ous blood of thy sonne our lord god & sauyour Jesu Chryste. And I beseche thyne infinite pitiouse goodnes: that this moost high and holy sacrament of our saluacion that I moost vnworthy wretche & moost vile caytife haue now receiued: cum neuer hereafter in iudge ment and condempnacion vnto me for myne euyll merytes and deseruynges: but rather (good lorde) it may cum vn- to the profite and confort of my body/ & vnto the saluacion and helthe of my soule vnto the lyfe euerlastynge. Ex mis- sal.

Amen.

¶ An

☞ Another prayer for the same tyme. ☜

Moost swete lorde and sauyour Iesu/ I beseche thy grace for the vertue and in the honour of thy most holy body and blessed bloode: whiche although muche vnworthy) I haue here now receyued: graunt and gyue me the inwarde swetenes of thy charytie/ hole and vnfayned loue of all good persons/ spirituall myghte and strengthe in all temptacions/ purity of herte/ and clennes of conscience/ and in all my conuersacyon of lyfe: suche chrystyane dysciplyne) good maners/ and behauioures: as may auoyde all actyue sklaunder & occasion gyuen. And also to be vnto all persones example of good edificacion: So that by thy gracyouse guydynge and gouernaunce: I may go forewarde and increace in thy religion/ with perseuerant constancy/ accordynge vnto that state & degree that thou (good lorde) hast called me vnto.

☞ Amen. ☜

A

¶ Deuout prayer / moche vsed vnto this sacrament / with the Englysshe after the Latyne

¶ The Antheme.

O Sacrum conuiuium / in quo christus sumitur / recolitur memoria passionis eius / mens impletur gratia. Et future glorie nobis pignus datur. Alleluya.

¶ That is to meane.

O Meruelous solempne and holy sacred feest / in the whyche feest our lorde and sauiour Christe is receyued. The memory and remembrance of his passiō is renewed & called vnto mynde. Our soule / herte / and mynde is replete and fulfylled with grace & confort. And the pledge and ernest token of the glory and euerlastynge ioye and blysse to cum: is vnto vs gyuen and delyuered.

¶ Alleluya.

¶ This Ebrew word Alleluya of .iiii. sillables in sowne and spekynge: is as muche to mean as though you sayd in Englysshe: All you people that ben here present / laude and praise your creatour and maker.

¶ The

¶ The verſicle. ☞ Panem de celo prestitisti eis. ℟ Thou haſt gyuen (good lorde) vnto thy people this bread from heuyn. ☜

¶ The reſponde or aunſwere.

☞ ¶ Omne delectamentum in se habentẽ. Alleluya. ℟ And this bread hath in it ſelfe all delectament & pleaſure.

☞ ¶ Oremus. ℟ Praye we or let vs pray. ☜ (.*.) (.*.) (.*.

☞ ¶ The collecte. ☜

DEus qui nobis ſub ſacramẽto mirabili paſſionis tue memoriam reliquiſti/tribue queſumus: ita nos corporis et ſanguinis tui ſacra miſteria venerari/vt redemptionis tue fructum in nobis iugiter ſenciamus/qui viuis et regnas cum deo patre in vnitate ſpiritus ſancti deus / per omnia ſecula ſeculorum. Amen. ☜ (.*.) (.*.)

☜ ¶ That is to meane.

GOod lorde and ſauiour Jeſu/that vnder this meruelouſe ſacrament haſte lefte vnto vs the memory and remembrañce of thy paſſion: Graunt vnto vs (we beſeche the) ſo to honour and worſhyp

worshyppe the holy sacred misteryes of thy blessed bodye and blode / that we therby may continually vnderstande / perceyue and fele in vs / the frute / and effecte / the profyt / and auayle of thy redemption lord / that lyuest and reignest with god the father / in the vnitie of the holy ghoost / very selfe same essencyall god / by all worldes of worldes. Amen.

¶ A lesson for your masse tyme whan you be nat communed or howsled.

YOu must nowe remembre: that (as I sayde byfore) euery preest in the masse / doth represent and vse: the person / and offyce of Christe / and doth in the same masse make oblation and offer the holy sacremente / nat for hym selfe alone / but also for all faythful christians. And therfore euery deuote louer of Christ / in clene lyfe / couetynge / desyrynge / and wyshynge with fauuoer of herte and mynde / to receyue ther with the preest in euery masse the same sacrament: shall (doutles) receyue a great effect & vertue ther of. wherefore it may be for you moche

meritoryous/ and profitable: so(in the masse tyme/ and specyally towarde the agnus) to prepare / ordeyne/ and dyspose your selfe/ with affection of herte/ with desire and deuotion of mynde/ and with the charytie and loue of all youre hole soule vnto your lorde and sauiour: as though you shuld at the same masse be actually communed and howsled with the preest.

¶ A prayer for the same purpose.

Oratio docioris Nydar pro communione spirituali.

O Mooste swete lorde and sauyoure Jesu/ thou knoweste well that I moche do couite/ and with all my hert/ haue great desyre nowe to receyue thys blessed sacrament. And wolde to god that(accordynge vnto my wysshe/ and desyre) I were(vnto thy pleasure/ and in thy syght) so well desposed in my soule: that nowe at this tyme / and euery day. And(if it myght conueniently be)many tymes in the day: I myght be able worthely to receyue it. But (lorde)thou knowest what I am/ thou doste se and beholde my herte/ my hole desyre of mynde and soule / is openly sprad

spradde and knowen before thy face/ yet (good lorde) I beseche thy gracyous bounte and infinit goodnes/ graūt me this one peticyon/ that is/ that I may (nowe at this tyme/ and in euery masse) receyue spūally in to my soule/ some effecte and vertue of this meruaylous misterie. And so to be partiner of the same/ that my herte may perceyue and fele the swetenes of thy godly presence. And that my soule: all enflamed and fyered with desyre and deuotion/ may swetely brēne in thy loue. And so (without wastynge) to remayne continually/ and to byde/ rest and dwell/ with the and in the for euermore. For thou alone (good lorde) arte my lorde and my loue/ my comforth and helthe/ my lust and my lyfe/ my very god/ and moste swete soueraigne sauyour Jesu Christe/ that lyuest and reignest with god the father in the vnite of the holy goost euer with them/ one god: by all worldes of worldes. Amen.

¶ Finis. An ende.

IT shalbe meritorious for you to recommende your frendes quicke and deed vnto your prayers / to haue cõmunion / and to be partakers with you / at the wyll of god / as you wolde be with them. And so (in worde / or in mynde) to recounte them by ordre / after suche forme as we shewed you / set forth in the golden pystle. And I beseche your charyte / take all vnto the best / and pray for me your dayly bedeman & poore wretched brother of

Syon Rycharde whytforde.

¶ The Crosrowe or A.B.C.

¶ Here folowethe two opuscules or small werkes of saint Bonauenture / moche necessarie and profytable vnto all chrystyanes / specyally vnto religyous persons / put in to Englisshe by a brother of Syon Rycharde whytforde.

¶ Alphabetum religiosorum.

¶ A lytell werke of many prety and deuoute lessons/set forth by saynt Bonauenture / after the ordre of the Alphabete/that is to say / after the letters of the Crosrowe / or A . B . C.

2. parte. Opusculorum.

¶ Amite.

AMor / in latyn / is Amite / or loue in englysshe / whiche is a thynge necessarie / nat onely vnto religious persones / but also vnto all christianes and commaunded of almyghty god: chefely to be had vnto hym selfe / and secondary vnto the neyghbour / wherupon all lawe and lernynge doth hang as in them comprehended and conteyned / for by depe consyderation therof / euery yson may take occasion to haue hym selfe in due garde and warenesse that he do nat offende / and to kepe hym selfe sole and close / without desyre of prayse or reputation / but rather cõtent to be

to be set at nought/wherin shalbe more soule helth/thā to be i fauour of people.

¶ Benignite and benuolence.

By the forsayd consideration/ doth aryse benignite & benuolence / so that the yson shall vnto al other in god and for hym / be gentle / benigne & curteys/kynde/ louyng & charitable/ & vnto no yson ouer greuous ne cōberous.

¶ Custody.

Custody of hert doth than folowe that is to say/ close kepyng of the mynde from all wauerynge/ voyde and vayne thoughtes. And lykewyse the mouth frō all voyde spēche & ydle wordes: so also of all yᵉ .v. wyttes/heryng/ seynge/smellyng/tastyng & touchyng/ al to be subdued & gouerned vnder yᵉ ry gour of displine & religious behauour.

¶ Diligence.

Diligence than is moche profitable in all maner of outwarde werkes aswell in diurne seruyce/as in bodyly labours: neuer to be ydle/but euery wher to be occupyed/ & yet lone well solytude to be alone & to kepe silence with grauyte/for so may a person lyue in quietude and rest/ and in moste clene conseyence.

Electyon

¶ Electyon.

Electyon here vnto is necessary/ that is to say/ that a person do electe/ and chuse some certeyne exercyse (by syde duete) wherin they may be occupyed of continuaūce/ and that alway for the cōmune welth & profit/ and nat vnto propre/ or selfe auauntage or pleasure but rather to afflicte and dehyre pouerte/ to lyue with a lytell in scarcyte without murmure or grutche agayne them that vseth plenty.

¶ Flyght.

Flight then doth wel/ folowe this appyntment/ that is to say/ to fle and auoyde the company of all maner of suche persones as shulde be contrarious vnto that appoynted exercyse/ for no persone may bothe serue god and the worlde/ ne be occupyed in thynges transytory and heuenly.

¶ Grauite.

Grauyte is a behauyour in a person/ in wordes/ lokes/ countenaūce/ in gesture/ and suche other disciplines/ whiche is a meane betwene lyghtnes/ wātones/ folesshnes/ roughnes/ cruelte/

rudenes/lummynge/lowrynge/luskysh nes/and such other: for graunte causeth euer a person to seme wyse / sadde/ well manered/ constant/ and faythful: and moche doth edyfye the neyghbour / so it perseuer and continue aswell in prosperitie as in aduersite/ aswell in welth as in wo / in payne as well as in pleasure/ and euer to prayse and thanke our lorde/ as well for the one as for the other/ knowynge and beleuynge that he ordeyneth vnto eyght iudgemēt / with alwaye dispence mynyster and dispose vnto all maner of persons / without partialyte vnto the best.

¶ Humilite.

Luc. 14. et. 18.

HUmilite may wel be ioyned vnto graunte/ for the meke person (the gospell to wytnes) doth obteyne and gete grace and fauour both of god and man / and doth most valiauntly chase and put to flyght the goostly enemy/ auoyde all synne/ and moste suerly persseuer in all maner of vertue.

¶ Intencyon.

INtende wel/ meane well/ purpose well: and you may be sure to be rewarded well / for euery acte / werke

or

or dede of man / is iudged after his intent: for if the intencyon (sayth the gospell) be symple and without disceyt in wyll and knowledge/ than is all the werke pleasaunte and meritorious. Mathei vi. C.

And contrary / yf the intent be dyscyate and blemysshed / than is all the werke after the same maner: for our lorde beholdeth/pondereth and weyeth the intent of the herte and mynde/and he loueth moche the pure/clene/symple and iuste persones.

¶ Knowlege.

KNowe god by ryght feyth/ knowe thy selfe/by due examynacyon/by iust iudgement and ryght condempnacyon/ knowe thy neyghbour / by loue/ kyndenes and charitie. For charytye of euery person doth euer iudge ye best/ knowe thy frend / and knowe thy foo/ iudge no person to be thy foo or enemy/ but hym that dothe counsayle / entyse or moue the vnto synne/or els y^{t} dothe flater the and fauour thy defaut. And thynke thou those persons thy best frendes that be most playne with the / and redy to reformme in the that is amysse. And byleue thou that they done moost

profyte the: that done moste noye the/ oppresse and kepe the vnder/ and then if thou sauour of the spirite and taste wel howe swete the yoke is of our lorde thou shalt by y^t erercyse obteyne moste ghostly pacyence & merytoryous pfyt

¶ Labour.

Job. v. B. Judith. 8. Actu. 14. D. Eccle. 33. D.

LAbour here/ must be our lyfe. For man (sayth scrypture) is borne to labour/ and the byrde to flye. By labour/ payne/ penaunce/ and by many tribulatyons haue al faythfull persons passed this lyfe. And by them onely/ must we entre the kyngdome of heuen/ and cōtrary ydlenes/ ease and pleasure in honour and delycacy: doth teache a man moche myscheffe and yuell/ and bryngeth hym at the last vnto the pyt of perdycyon.

¶ Mercy.

MOche is the mercy of our lorde/ shewed vnto man in many sondry wyse/ and amonge all other specyally vnto them that haue the spyryte of pouerte/ that is to saye/ a determynate wyl and mynde to be poore for the loue of god. And be voyde aswell of all honours and hyghe rowme and degree:

as

as of ryches and worldely goodes / for pouerte bryngeth a person vnto meke-nes / and the other bryngeth hym (by instycement and suggestyon of the ene-my) to clymbe on heyght / to the entent and ende that he may fall farre and be sore hurte. Take and accounte pouer-te therfore as a great gyfte of the mer-cy of god / and who so euer duely dothe gyue thankes for the lytle gyftes: shall mercifully deserue to haue greate gyftes. Luce. 6. D.

¶ Noyaunce.

NEuer shulde a very chrystyaue noyce or hurte / ne yet despyse any person / but rather (syth by the gospell we be bounde to loue our enemyes) we must be sory for the noyaunce / hurt and trouble of any person / and cõfort them in all we may / or els shal we be accoun-ted as desdeyners of other psons / extol lynge or exaltyng & pferryng our selfe.

¶ Oblacyon

OFfre thy hert holly vnto our lord. For that oblacyon is vnto hym ac ceptable and pleasaunte. Da mihi cor tuum et sufficit mihi. Gyue vn-to me (sayth he) thyne herte / and that suffyseth cõtenteth & is ynough for me

Dyende

Spende therfore thy tyme with hym in his seruice/ and iudge and thynke no thyng more precious then tyme/ wherin we may here meryte and deserue to be where our treasure is/ and our herte shulde be that is in blysse. Offre then thy selfe for his sake vnto all persones/ gentle/ kynde/ and curteys. And as moche may be cōuenient compena ble/ referrynge euer and applyenge all hat is good vnto our lord/ and in al thyngz folowe counsale with delyberacyon.

¶ Pleasure.

Pondre and wey in euery thynge the pleasure of our lorde/ that is to meane/ that in euery werke or dede we shulde fyrste consydre/ and wey in conscience: whether that dede shulde please hym or no/ and than neuer (for fauour ne fere) to do contrary vnto the conscyence. And if any doubte be in conscyence: we must then leue the werkes (for the tyme) and resort and haue recourse other vnto holy scrypture/ or els vnto determinatyon of the church/ or at the leste vnto sure/ wyse and lerned counseyle/ specyally of our prelate or curate. And neuer shulde we struste

yngu-

syngulerly vnto our selfe / ne leyne vn to our owne wittes / we shuld acustome our selfe to seme dumbe rather than to speake / and to be more gladde to lerne then to teache: to be reformed: then to reforme / and to hyde secrete as an vn knowen persone: rather than to shewe our selfe / and appere outwarde after our owne propre estymacyon / and oft deceyuable opynyon.

¶ Quyetude.

Quyetude and rest of mynde / is a great fortherer of al maner of vertues / we shuld therfore study to quench al yre / and to represse al hasty passions: as well in words / signes / tokens / countenaunce and behauyoure / as in outwarde dedes. And neuer shuld we take vpon vs to iudge / or to be busy / or to medle with other folkes maters / specyally that nothyng done apperteyne or bylonge vnto vs. For the commune prouerbe is. In lytyl medlyng is moch rest. So that we shulde neuer gyue occasyon of vnrest / but rather studye by ientle wordes: to appese euery occasion gyuen for a swete & ientle worde (saith the wyse man) slaketh yre / and multiplyeth

Eccl. 6. A.

plyeth/ and maketh frendes/ yet shulde we nat vtterly flye and auoyde occasyon of vnrest gyuen vnto vs/ as rebuke persecution/ and suche other troubles: but rather shulde we ordre our selfe vnto pacyence/ for so (without synne) to folowe the commune maner/ and to auoyde al syngularite: shal we best edyfy and buylde loue & charyte/ and come vnto perfection/ and of all thynges: vnto quyetude of mynd: auaylethe moche the clennes of conscience. For yf we do well our ducty in due tyme/ our conscyence shal be the more lyght/ and our herte carcles and mery/ and we so quyete in mynde.

¶ Rekenynge.

Returnyng oftymes/ and hauyng recourse vnto the inward partie of our herte: we shulde (at the lest) ones in the daye recounte/ and make rekenyng with our lorde and consyder how we spende the tyme: that by the temptacyon of the enemy/ and by our owne fralyte and negligencey/ specyally in leauynge open our dores & wyndowes/ that is to say/ our senses and wyttes/ we roote nat about ne wander or walk

amonge

amonge the vayne pleasures and va-
ryaunt desyres of the worlde. And
that we suffre nat suche ghestes to en-
tre by our sayde wyndow es and dores:
in to the chambre of our mynde: that
shulde noye vs/ and be ryght loth (with
out vyolence and extreme laboure) to
departe. To byde therfore with our
lorde in the secrecye of scylence/ and in
precyse contynence of our sayd wyttes:
is a great surety and redynes for oure
sayde dayly rekenynge and accompte.
The englysshe prouerbe sayth. Ofte
rekenynge holdeth longe felyshyppe.

¶ Sobryete.

Sobryete or sobrenes: is proprely
a due temperaunce in meate and
drynke/ and oftymes it is taken for a
moderacyon/ a due meane and dyscre
cyon in all other thyngs/ and therfore
it is necessary for all christyanes/ specy
ally religyous persones that muste (by
theyr ordynaunce) euer take in fedyng
rather some what to lytyll/ than any
thynge to moche/ and also to be mo-
derate/ in araye/ prouydent/ ware
and wyse in wordes/ honeste in ma-
ners/ and all behauyoure/ sadde and
chary

charytable in counseyle. Stronge in aduersyte. Dredefull in prosperyte/ meke/ lawly and pacyent: in contumely/ rebukes and vpbrades/ in sorowe detection and despectes: cherefull and tractable. And in all workes: sobre/ discrete and moderate.

¶ Timorouse.

Timorate/or (as comynly is said) timorouse: is as moche to saye as dredefull and fereful to offend. Job the symple and dredeful person/ and of hyghe perfeccyon was (nat withstandyng) in all his werkes dredeful. How moche more than shulde it become or besemc vs that ben frayle persones: to be dredefull/ and euer in fere to offende our lorde in the lest neglygẽcy/offence or defaut/and neuer to presume vpon any good dede:ne yet to dyspeyre for any

Job. x. B.

Prouer xix C. & Eccle.i. B.

Eccle.i. B.

Prouer xv.

puell or synfull dede. The begynnynge of all wysdome:is the drede of god/and in al our lyfe (after ye wyse man) shuld we be dredefull. For he that dredeth god (sayth he) shall at his ende haue good passage. For the drede of god causeth vs to flye and auoyde synne/ and moche helpeth and forthereth that

euery

euery good dede may be done with due circumstaunce/ and so be merytorious. The dredfull person wyll suffre & take peyne to please our lorde / and so shall the thynge that seamed very harde in the beginnyng: warin processe of tyme lyght/easy and pleasaunt for all peyne and trouble: taken and vsed / for the kyngdome of heuen / is of greate comforte and gladnes.

¶ Vauntage.

Utilyte/profite or vauntage: is to sell or to chaũge a thyng of small pryce: for a thynge of great pryce. Or contrary: to bye for lytel: that is moch worthe. The state of perfeccyon (in this lyfe) is moche worthe / but heuen is more worth. Our lorde and sauiour therfore counseyled/ and aduysed a person to forsake and sell all his worldly goodes to come here vnto the lyfe of perfeccyon. And after he shulde also haue for them: the treasore of heuen. And yf a man haue no goodes to sell: yet may he bye heuen for a cup of colde water. An happy bargayne maketh he that for loue alone: with bye our lord and sayour Jesu / that by his crosse/

bytter passyon and deth: bought al the worlde. Here you may se moche gaynes and great auauntage. who wyll now forsake this bargaine: surely none that is wyse/ happy or gracyous/ than gyue thy selfe man holly for hym that gaue hym selfe holly for the.

¶ Xpiste. Christ.

Xpiste: is a worde of ye greke tong ... and wryten commanely in latyn with the greke letters: as thus: Xps Christe. for this letter: X with them is with vs Ch / and this letter p with them: is with vs/ R / the other letters ben with vs and them in lyke both in forme and sownde. Christ in our tonge is as moche to say as a person oynted And bycause we i our baptisme be oynted: we ben of Christ/ called christans / so that we shulde of ryght: dydycate our lyfe holly vnto Chryste/ & he shulde be our very lyfe and our loue. Chryst shulde be our lesson and our lernynge. Chreste also our medytacyon and communycacyon. Christe alone our lucre/ gaynes/ profyt and auantage. Christ our treasore / ryches / and our hole desyre. Christe all our hope and truste.

For

For if we put our trust: or any thynge
desyre but Christe: we shall (sure) be
deceyued / laboure in vayne and neuer
fynde rest. Let Christe therfore vnto
euery christiane be all and fynally his
meryte / rest and rewarde.

Tymnes.

Y. Is a letire of the greke tonge
and neuer wryten in latyn / but
yet it is wryten in the englysshe
tonge and therfore done we wryte ymnes after ye englysshe maner. An ymne
or ymnes is as moche to say: as a songe
or songes / laude or prayse suche songes
specyally: as the churche dothe vse in
metres to laude and praise god / and so
done the angelles and holy sayntes in
heuen. It be comethe therfore euery
christyane to laude and prayse our lord
and to be diligent in his seruyce. And
to consydre what differeuce is betwene
the seruyce of god / & the seruyce of the
flesshe / the worlde and the deuyll. who
so with synne: is the bonde seruaunt of
synne / and so folow: vnto the deuyll
and in the same state (for the tyme)
with hym. And those yt ben al worldly

Jo. 8. D

ben seruauntes vnto the worlde: that is vnto auaryce / whiche saynt Paule calleth the bondage and thrall seruyce of ydolles. And the carnall persones ben thralles and bond seruauntes vnto the flesshe/and so done thy seruyce vnto dethe/for ye flesshe is but wormes mete the corruption of the body / & yet more stynkynge and lothsome than of any brute beest. It is foode of infyrmyte/ the lyfe of synne/ the lodgynge place of fendes. It is the enemy of the spirite/ and deformeth ye soule/ desteyneth and blotteth christiane discyplyne / and all good maner and behauyour/ hyndreth and holdeth backe al maner of vertue. And the flesshe is vnreasonable/so that by no meanes wyll it be corrected and veynquesshed or ouercome: but onely by vyolence /consydre nowe what it is to do seruyce vnto suche a sorte. And contrary the seruyce of god is the helth of the body/the quietude and rest of the mynde / the conforte of conscyence. The prudence and wysdome of the spyrite. The promoter of vertue. The beaute of the soule / and the lyfe of heuenly blysse/ a dulce/ swete & pleasaunt

Col. iii. A.

ympue

ympne to serue god with/is (with a lo
uynge herte) to laude and prayse hym
in euery tribulacyon.

¶ Zachye

¶ Zache cometh of the Ebrewe tonge
and is by interpretation as moche to
saye as a person Innocent/ pure clene
and iust or ryghtwyse. And after some
auctours: a person iustyfyed and ma-
kynge hast/ and Zache: was the proper
name of a person/ that (by the testymo
nye of the gospell) for the great desyre
he had to se our sauioure) dyd clymbe
in to a tree bycause he was of stature
very lytle/ and that with great haste
and gladnes: descended & came downe
at his cõmaundement to receyue hym
into hys house/ where (by our sauiour
he was iustifyed and rendred) apt vn-
to the way of saluacyon. This name
Zache than doth well frame and agree
vnto euery faythfull christyane/ that
by hys professyon shulde be Innocent
pure and clene/ glad by feyth to se and
knowe our lorde. And redy with hast
and diligence to descende & come down
from the heyght of seculer scyence: and
of al worldly state. And to receyue hym

Luc. 19. A.

in to the house of his soule/ by true ke-
pynge of his worde and commaunde-
Joh.14. ment/ for vnto suche persones he pro-
mysed to come with ye father of heuen/
and with them to make his mansyon
and dwellynge place. And after ther-
by to bryng them to his owne celestiall
paleyse/ in to the glory of eterne and e-
uerlastynge blysse. Amen.

¶ The conclusyon.

LEt euery feythfull persone wryte
this Alphabete A. B. C. or crosse
rowe: in the boke of his hert as in the
boke of lyfe. And euery daye/ by day:
loke there vpon and vse in the maners/
and effecte contyned in the same. For
here ben but fewe wordes/ and shorte
lessons/ but in mystery they ben great
and the very waye and werkes of per-
feccyon/ wher with euery person maye
outwardly be adorned and garnysshed
with chrystyane dyscyplyne/ and good
and godly behauyoure. And inwardly
muche/ in the herte and in the mynde
be quyeted and rested/ and cōueyed and
brought or led vnto the grounde/ and
begynnynge of all good perfeccyon/
that

that is / that a person shulde dystruste hym selfe. Forsake hym selfe. Dyspyse hym selfe. Fromthe whiche grounde: he shalbe taken vp / and promoted / profecte / and atteyne to the hyght here of contemplacyon / and spirytuall felynge of our lorde god / and moste swete sauyour Jesu / whiche shal from that poynt and conclusyon bryng hym vnto the full perfeccyon therof (that is) vnto his moste ioyefull and blessed presence / whyther he bryngе vs all that bought vs. Amen.

¶ Of your charytye praye for the translatoure/the wretched brother of Syon Rychardе whyt forde.

An other alpabete. A. B. C. or crosrowe / in metre of the same holy saynt Bonauenture / moche prayed of many deuoute persones / and therfore put into englysshe by ye same brother of Syon.

A Alway loue pouerte/with vyle
thynges be content.
B Be also in good werkes:
busy and dilygent.
C Couet nat moche to speake:but
rather to kepe scylence.
D Deme in euery place and tyme: that
god is in thy presence.
E Euer loue well to fast: and
glotony to refrayne.
F Feestes for to folowe be lothe:
and them dysdeyne.
G Glad be with the gladfull:
with wepers wepe in doloure.
H Humble be with the meke:
thy betters duely honour.
I In euery thynge obey/
namely vnto your prelate.
K Kepe charyte with all persones.
after theyr estate.
L Let your flesshly be kept vnder:
brought low: by godly drede.
M Mundify your conscyence.
so that you nat exceede.
N Neuer haue you propryete:
but naked folowe Chryste.
O Ouerpasse with burthen lyght:
this worlde with al his myste.

Pyte

P Pyteously remembre/
the passyon of thy lorde.
M Muenche onely for his sake:
the glory of this worlde.
K Kelyste strongly all vyce:
and pray contynually.
S So receyue the sacrament:
oft and most reuerendely.
T The mocyons of the mynde/re-
presse. Ire mitigate.
V Vayne communycacyon:
shet clene out of thy gate.
E Epistle to kepe: cout you most
moche: alone to byde.
Y you must (chylde) then/for his
sake: set all this worlde aslyde.
Z zele haue you vnto his lawe/
with feruent charyte.
& & forgyue you your foes all.
as you forgyuen wolde be.
2 2 ceyue here. ii. tyties me.
ii. preceptes/for ten.
Loue god and your neyghboure
both: so conclude est. Amen.

FINIS.

Thus haue we rendred the latyn in sentence/ after the same metre/ in maner and measure. If you lerne per-

 fectely

fectely this Crosrowe: you maye the the better spell and do togythr / and so moze redyly rede. And finally (by labour) you may the rather fele / perceyue and vndarstande in the scole of Christe the duety of a chrysane / which I beseech our lozd we may do al. Amen.

℟ Ualete. your prayers of charite.

☞ The same wretche of Syon the sayd Rycharde whytforde.

☜ Thus is ended the two opuscles / oz small warkes of saynt Bonauēture / and here after foloweth a goodly treatyse: and it is called a notable lesson / otherwyse it is called the golden pystle.

¶ The prologue.

A Good holsome lesson and profitable vnto al christyanes / ascrybed vnto saint Barnarde / and put among his warkes (I thynke) by some good man that wolde it shulde therby haue the

the more authorite / and the rather be red & better be borne a way. For doubtles it is a good mater / and edifycatyue vnto all them that haue a zele and cure vnto soule helth & desyre of saluation. It is called in the title. Notabile documentum: that is to say / a notable lesson. And some do call it thegolden pystle. It foloweth immedyately after a lytell werke called: For musa honeste vite. The forme and manor of an honest lyfe / or of honest lyuynge.

If you intende to please god / and wolde obteyne grace to fulfyll the same Two thynges ben vnto you very necessarye. The first you must withdrawe your mynde from all worldly and transytory thynges / in suche maner / as though you cared nat whether any suche thynges were in this world or no. The seconde is / that you gyue and applye your selfe so wholy to god / and haue your selfe in suche a wayte / that you neuer do / say / ne thynke / that you knowe / suppose or beleue shulde offende or displease god / for by this

meane

meane/you may soneest and most redely obteine and wynne his fauour & grace. In all thynges esteme and accompte your selfe most vyle/and most symple/ and as very nought in respecte/and regarde of vertue/and thynke/suppose and beleue that all persones ben good/ and better then you be/for so shall you moche please our lorde. what so euer you se or seme to perceyue/ in any person/or yet here of any chrystyane/take you none occasyon therin/but rather ascrybe & applye you all vnto the beste and thynke or suppose all is done or said for a good intēt or purpose/though it seme contrarye. For mannes suspycions and lyght iudgemētes ben soone and lyghtly deceyued or begyled. Displease no parsone wyllyngly. Ne euer speake cupll of any person/thoughe it were euer so true that ye saye. For it is nat lawfull to shewe in confessyon the vyce or defaut of any person/except ye myght nat otherwyse shewe and declare your owne offence. Speke lytle or nought vnto your prayse and selfe laude or prayse/thoughe it were true/ and vnto your familyer felowe or faithfull frende. But studye to kepe secrete

and

and prpuey your vertue / rather then your vyce . yet were it a cruell dede for any persones to defame them selfe Be more glad to gyue your eare & herynge vnto the prayse/rather then vnto the dysprayse of any person . And euer be ware as well of heryge/as speakynge of detractyon . And whan you speake take good delyberatyon / and haue fewe wordes and let those be true and good/sadly set and wysely ordred. If any wordes be spoken vnto you of of vyce or vanyte (as soone as ye may) breke of and leaue that talke or communycatyon . And euer retourne and applye your selfe vnto some appoynted good and goodly occupatyon / bodyly or ghostly yf any sodayne chaunce fall or hape vnto you or vnto any of yours leyne nat lyghtly ther vnto / ne care moche therfor . If it be of prosperyte/ reioyce nat moche therin / ne be ouer glaadde therof . If it be aduersyte / be nat ouercast or ouerthrowen therwithyne brought to sorowe or sadnes/thanke god of all/and set lytel ther by. Repute al thynges transytory as of lytel prpce or valuc. Gyue euer most thought and care vnto those thynges that may profit

and

and promote the soule. Fle and auoyde the persones & places of moche speche/ for better is to kepe silēce than to speke. Kepe the tymes & places of scylēce pre cysely/so that ye speke nat without rea sonable & vnfeyned cause. The tymes of scilence in religion ben these. From collacyon vnto the masse be ended after the hour of terce. From the first grace in the fraytour/vnto the ende of ye lat ter grace. And from the begynnyng of euensong vnto grace be ended after sou per/or els Benedicite after the cōmune beuer. The places of scilence ben the church & cloustre/the fraytour and the dortour/ yf you be slaūdered/ & do take occasyon at the defaut or offēce of any person/ then loke well vpon your selfe whether you be in the same defaut som tyme your selfe/and then haue cōpassy on vpon your brother or syster if there be none suche defaut in you/ thynke ve rely & beleue ther may be/ and thā do as(in lyke)ye wolde be done vnto. And thus as in a glas ye may se & beholde your selfe. Grudg nat ne cōplayne vpō any person for any maner cause/except you se and perceyue by large cōiecture that you may profyt and edyfy therby.

Nother

Nother deny nor affirme your mynde or opynyon ſtyffly or extremely: but that your affyrmacyon/denegation or doubt be euer powdered with ſalt/that is to ſay/wyſdome/diſcrecyon and pacyence. Vſe nat in any wyſe to mocke/checke or ſcorne/ne yet to lagh or ſmyl but ryghtſcidome. And that alwaye to ſhewe reuerence or louynge maner/lyght countenaũce or loude behauiour becommeth nat a ſad perſon. Let your cõmunicacyon be ſhort and with fewe perſones; alwaye of vertue/lernynge or good and chriſtyane edyfycacyon and euer with ſuche warenes that no perſon in thynges doubtefull: maye/take any auctorytie of your wordes or ſentence. Lette all your paſtyme be ſpended in bodyly labourcs/good and profytable: or els godly in ſtudye/or that paſſethe all/in holy and deuoute prayer. So that the hert and mynde be occupyed with the ſame you ſpeke And whan ſo euer that you praye for any certayne perſons/remembre theyr degree/ſtate/and condycyon. For a forme and ordre of your prayer/this may be good and a redy waye. To fo

lowe

lowe the ordre of the.vi. grammatycal cases. The nominatyue/the genityue/the datyue/the accusatyue/the vocatyue and ablatyue. The nominatyue that is fyrste to praye for your selfe that you may haue ghostly strengthe and constancy/that you nat fall into any deedly offence by fraylte. And the ii. that you may haue right knowledge of god by fayth and of your selfe by due consyderacion of your estate and condycyon/and of the lawes of god/for your condyte and contynuaunce. And thyrdly that you may haue grace and good wyll accordynge vnto the same strengthe and knowledge/and that hauynge vnto god a reuerende drede you neuer offend hym in thought worde nor dede/but that ye may euer loue hym for hym selfe and all his creatures in due ordre for hym and in hym. The seconde is the genityue case. Then must you praye for your genitours/your progenitours and parentes/that is to saye/your fathers your mothers spirytyall and carnall: as your ghostly fathers/or spyrytuall soueraynes/your godfathers/your godmothers/your natural father and mother/your graũdfathers

and

and grañmothers/your brothers and systers/and al your kynne. In ye thyrd place is the datyue case. There muste you pray for benefactours/good doers of whom you haue receyued any maner of gyftes spirituall or temporall vn to the welth of your soule and body. In the fourth place is the accusatyue case where you shulde pray for youre enemyes/suche persons as by any meanes haue noyed/hurt or greued you eyther gostly or bodely/that is to say/in your soule or maners by any suggestyon/intysynge/euyll counseyll or euyll example. In your fame or god name/by detraccyon/bacbytyng or sclañderyng or yet by familyer companye. For a person comunely is repeted and supposed to be of suche cõdycyon as they ben with whom he hath conuersacyon and companye. And for them y^t haue hurt your bodye eyther by strokes or by any other occasyon haue hyndred the state and helth therof. And lykewyse of your goodes or posseons. For all these maner of enemyes must you pray/that our lorde god wolde forgyue them as you do/and as you forgyuen wolde be: and that they may come to ryght [illegible]

ryte and peace. The .v. case is called the vocatyue: that is to saye the callyng case/where you cõuenyently may call / crye and pray vnto our lorde for all maner of persons yt ben out of the state of grace. Eyther by infydelyte as turkes / sarasyns / and suche other or els by errour as al maner of heretyks/ or els by any deedly synne or offence to god. Pray for all these maner of persones that they may come to the ryght waye of theyr saluacyon. In the .vi. and last place is ye ablatyue case/wher you must pray for all them that be taken out of thys lyfe / and that dyed or passed the same lyfe in charyte / & that now haue nede of prayer. In ye which you may kep a forme of the same order that is before/that is to saye. In stede of the nompnatyue where you prayed for your selfe: you may now pray for al those that do byde in payne for any default or offence done by your example or occasyon. And for the genytyue in the second place/for your parentes and all your kynne departed this lyfe. And in the .iii. place for the datyue/pray for your benefactours passed. And for the accusatyue in the .iiii. place/ you maye

praye

praye for them that lye in payne for any occasyon or any crample that they gaue vnto you. And in the.v. place/ for the vocatyue. Praye for all them that haue greteste paynes in purgatory and lest helpe here by the suffrage of prayers. And for the ablatyue in the. vi. & last place. Pray you for all soules in generall. And that you may be the more apte to pray/ call thre thynges to your remembraunce/ that is to saye what you haue ben/ what you be/ and what you shalbe. Fyrste by reason of your bodye: you were conceyued of the most filthy abomynable mater of man/ shamefull to be spoken/ ferre more vyle then the sluch or slyme of the erth/ and after borne a synfull soule) purged onely by grace. And now(as vnto the body)you ben a mucke hepe or donghyll more vyle then any vpon erthe/ yf you remembre what doth yssue dayly & come forth out of youre meate of your body/ & your sole is dayly in some synne or (at the least)full lyke to be. what you shalbe as vnto your body ye may se in experyence/ wormes meate and erth agayne. And what shall become of your soule/ no man in this world can assure you.

To remembre than the ioyes of heuen and paynes of hell /and that bothe be infynyte endles/and without rebate/ but bothe euer encreasynge and neuer ceasynge/neuer haue ease nor reste/but euer contynue and; euerlastynge. To remembre than(I say)these thynges may greatly moue you to haue youre selfin good a wayte/and study how ye maye auoyde the one and obteyne the other .Remembrynge specyally howe great a losse it is to lose heuen/& howe vnconfortable gaynes to wynne hell/ and how sone and how lyghtly eyther of them may be gotē or lost.whan any thyng thā of aduersitee/hurt/or displeasure fortune or fal vnto you/thynk thā or ymagyne yt if you were in hell/ you shuld haue yᵉ same displeasure & many worse.And so to auoyde those you shall here(the better)suffer/and for our lord the more paciently bere all theseyᵗ nowe be presēt or may come hereafter.And in lyke maner/if any good prosperyte or pleasure hap or come vnto you:thynke then yᵗ you were in heuen you shuld haue that pleasure & many more excellent ioyes.And so for yᵉ feruēt desire of those ioyes/you shall set lytell by any

worldly

worldly cõfort or pleasure. A good con
tẽplacyon therfore may it be vnto you
in feestes of holy saintz (you may in the
englysh Martyloge breuely se yᵉ liues
of many sayntes for euery daye in the
yere) to thynke and recorde how great
paynes they suffred here for the loue of
our lord/ & how short these were/ & how
sone passed & then agayne how merue
lous rewarde they had therfore in ioye
and blysse euerlastyng. So yᵉ troubles
and tormẽtes of good persons ben sone
and shortly gone & ended. And the ioyes
and pleasures of synfull persons done
sone fade & flye for euer. The good per
sons for theyr troubles suffred here vpõ
erth/done get & wynne eternal & euerlas
tyng glory. which the cuyl psons done
lose. And cõtrary these cuyl & synful per
sons/for theyr ioye & pleasures here/
don obteyne by exchaunge eterne & euer
lastyng shame and rebuke/with payne
and wo vnspeakable. whan so euer that
you ben disposed to slugysshnes or to be
drowsy/remysse in prayer or dull en de
uocyon than take this lytell werke/or
some other good treatyse and red ther
in/ & euer note well the cõtentes therof
and also what is ment therby. And yf

you be nat therby delyuered or eased therof/thā shyft vnto some other werke or occupacyon so yᵗ euer ye auoyde ydlenes & al vayne pastymes/ which i dede be lose tyme. And thē remēbre yᵗ those that now bydē i payne eyther in hell or yet in purgatory/for such tymes so passed or lost/had leuer thā all the worlde/ haue such tyme to redeme theyr paines by/as you may haue it you wyl. Tyme thā vnto all psons well occupyde/is very precious & dere. Be ware well therfore how you spēd it or passe it. For you can neuer reuoke it nor call it backe / if the tyme passe you by trouble & vexacyon/thynke they ben happy & gracyous that bē past this wretched lyfe/& nowe in blysse/for they shall neuer haue any suche mysery. And whā you/fele a comforte or cōsolacyon spiritual/thāke god therfore/& thynke the dāned soules shal neuer haue any such pleasur. And thus let this be for your exercyse in the day tyme. At nyght whā you go to rest/first make a count with your selfe & remēbre how you haue spend or passed that day and tyme yᵗ was gyuen you to be vsed in vertue/and how that you haue bestowed your thoughtes / your wordes

and

and your werkes. And if you fynde us great thyng amysse: gyue the hole laud and prayse vnto our lorde god. And yf you perceyue cõtrary/ that you haue mis spẽded any part therof/ be sory therfore and beseech our lord of mercy & forgyuenes/ and promys and verely purpose to make amẽdes the next day. And if you haue opportunyte therupon / it shalbe full cõuenient for you to be cõfessed on the nexte morowe. And specyally if the mater done/ said / or thought by delybe rate cõsent/ do greuously wey & worke with a grudge in your cõscience / than wolde I aduyse you neuer to eate nor drynke / tyll you be dyscharged therof/ yf you may conuenyently get a ghostly father. Now for a conclusyon of this werke put before you / as by case or y= magynacion .ii. large cytes / one full of trouble/ turmoyle and myserie / and let that be hell. The other cytye full of ioye/ gladenes/ comforte & pleasure/ and let that be heuen. Loke well on them bothe / for in both be many dwellers and great companye. Then cast and thynke within your selfe what thynge here myght so please you / that you shulde chuse the worse cytye / or what

thyng

thyng shulde displease you on the other party/wherby you shoulde withdrawe your self from ye vertue yt myght conuey & bryng you vnto the other cytye. And whan you haue studyed well here vpon & can nothyng fynde/I dare well assure you it you kepe well the precepte and counseyles of this lytell lesson/you shal fynde the ryght waye/for the holy ghost wyll instructe & teche you where you be nat suffycyēt of your self/so you endeuoyre & gyue diligēce to lete away and to folowe yt here is taught. Rede it euery weke ons or twyse/or oftener if you wyll. And where you profyt gyue thankes/laude & prayse vnto our lorde god & moste swete sauiour Jesu Christe who send you his mercy & grace. Amē.

☞ This was brought vnto me in englysshe of an olde trāslacyon/rugh and rude and requyred to amende it. I beseche you to take all vnto the best/and prayfor the olde wretched brother of Syon Rychard whytforde.

¶ Imprynted by Robert Redman. Cum priuilegio.

W. Herbert.

¶ A dayly exercice and experience of deathe, gathered and set forthe by a brother of Syon Rycharde Whytforde.

¶ Unto the deuout readers.

IN our lorde god / and moste swete sauiour Jesu salutacio This lytle tretie / or draught of deathe / dyd I wryte more than .xx. yeres a go / at the requeste of the reuerende mother dame Elizabeth Sybs / whom Jesu ydon / the Abbes of Syon. And by the ofte calling vpon / and remembraunce of certayne of her deuoute systers . And nowe of late I haue bene compelled (by the charytable instance & requeste of dyuers deuout persons) to wryte it agayne & agayne. And bycause that wrytynge vnto me is very tedyouse : I thought better to put it in prynt / wherunto I was the rather moued / that I perceiued by the prynters : you haue thankefully taken suche other pore labours : as we before haue sende forthe. Rede this I praye you ones ouer & after as you lyke it is but very short : & therfore haue I nat deuyded it into chapitours : but only into .ii. ptes. In the fyrst parte wherof is intreated of the feare / or drede of deathe to be excluded / exiled / & vtterly put away . In the .ii. parte is put forthe. The dayly exercyse & experiēce of death.

Of

Of the dayly exercyce of deathe the fyrste parte/ whiche is of the feare or dreade of deathe/ to be excluded/ exyled & to vtterly be put away.

REuerende Mother/ and good deuoute systers: you haue (many and oftentymes with greate instãce) reqred me to wryte vnto you some breue/ or shorte lesson of death/ and howe you shulde prepare & ordeyne your selfe dayly therunto. This lesson is very short and playne after saynt Augustine: for he saieth/ the lest lesson and the best meane to dye well: is well to lyue. For who so well lyueth (sayeth he) may nat euyll dye. Thẽ done/ we learne to dye well/ whan we lerne wel to lyue/ and that lesson can you teache me better than I you. For you haue longer vsed the crafte: and gyuẽ more dylygẽce therunto. Natwithstandynge somwhat in parte to satisfie your deuoute myndes somwhat/ after our pore vnderstandyng: shall we saye. But fyrste (as semeth vnto me) it is necessary and spedefull that we

De tẽpore serm̃. 239.

inforce and gyue dylygence to auoyde/ eryle/and put ferre away: that chyldysh vayne and folysshe feare/ and dreade of deathe/that many psons haue: for doubtles it is bothe vayne and folye: to feare & dreade that thynge: that by no meane/ may be auoyded and yet some persones ben so a frayde of deathe/that they shrug tremble & quake/ whan they here speake therof: and renne or departe out of company/ bycause they wyll nat here tell of death. And to excuse theyr foly they take auctoryte of Aristotle the greate Philosophour: that sayeth: that of all terryble thynges deathe is moste terryble/ & ouer that our sauyour before his passyō/ was afrayde of deathe/and naturally dyd abhorre it: for the payne thereof. Saynte Paule sayeth also/ that we wolde nat be spoyled of our bodyes/ and yet wolde we haue the clothynge of immortalite vpon whiche/ and vpon lyke auctoryties they conclude that deathe is peynfull/ & therfore to be feared & dred. For declaracyon herof: you must vnderstāde that the dred of deathe may be taken. ii. wayes/ for. ii. causes/ one for the payne that is in the departynge of the soule/and the body by deathe.

3. Ethicorū. ca. 1. tra. 2. M. 26. D. Mar. 4. D. Luc. 22. Tri. 2. Lo. 5. a.

deathe. And another waye/ or cause: for the vncertente of the houre of death and of the state of the person in that houre/or tyme. Thys feare and dreade of deathe shulde euery person haue euery houre. But as vnto the fyrste feare that is for the dreade of the payne in deathe / that feare is vayne. For in death is no payne or ryght lytle to be feared / as after we shal shewe. Arystotle sayeth in dede: that deathe is terryble and fearefull/but that is vnto thē alone(sayeth he)that doubte of any other lyfe after thys present lyfe. Yet say they: that euery man dothe abhorre and lothe deathe: and dothe what he can, to auoyde deathe/ and to prolōge lyfe / and that is generall in all lyuynge thynges / vnto that I saye / that nature dothe worke/ and cause in all thynges: the appetyte and desyre to be contynued and to endure: and laste for euer / & therunto deathe infors as muche as nature may/other in them selfe or in theyr frute and kynde. But therof dothe nat folowe that any peyne is in deathe: ne any feare or dreade to be taken therfore. As by example of trees and frutes as well as of sēsyble bestes. The trees whē they were

Ubi. su.

Obiecion.

Aūswere.

olde / done naturally putte for the newe
sprynges from the rote: and the frutes:
when they be grene and yonge: wyll nat
departe from the tree: nor the sedes from
the herbe/ or grayne / excepte vyolence:
but when they bene full rype / then wyll
they naturally of them selfe / and by thē
selfe departe without any vyolence. So
is it in mā: after a lyke maner: that whē
the pson is in nature yonge: grene/lusty/
and stronge/and in the body conformite/
and lyke state of complecyons: death is
then horrible hugsum/and feareful vnto
the persone because it is then vyolent.
But whē the persone is full rype: that is
to say/worne by age/or sekues/ vnto the
poynt of deathe. Then is nat death vnto
that person/any thynge lothsome/feare-
full/ne peynful/but rather swete/pleasāt
and desyrous: and so sayeth Arystotle in
his boke of naturall philosophye. Mors
senum/dulcis est. Juuenū vero: violēta.
The deathe of aged persones (sayeth he)
is swete and pleasaunt/ but the deathe of
yonge persones: is vyolent and greuous
yet saye I: that the feare is nat for the
peyne of death in departyng of the soule.
For then is no peyne/but al the peyne is

¶ hi. v.

in

in the sickenes dysease & affliccion before death. For the persons that (as I sayde) bene worne or wasted vnto the poynte: done dye/and departe this lyfe: nat only without sorowe or peyne: but also with gladnes/swetnes/and pleasure. And so sayeth the same philosophour Arystotle in another boke. And so dothe also another greate philosophour/and learned Tullie. And I dare wel say/that in deth is lesse payne vnto suche persons: thē is in the prycke of a pynne/or nedyll vnto a whole persone. The feare than that our sauyour had before his passion/was nat for the payne of deathe: but it was of the fraylte of our nature in his carnal fleshly parte for the paynes that he knewe well shulde precede/and go before deathe. And the payne dothe our sensualyte/and our carnall parte/alway abhorre/and feare naturally: all thoughe in some persones more/and some lesse. For you may se in experience/that some persons bene redy to swone or talme/if they se another person sore woūded/blede/or put vnto great paynes/and some done shake for feare/whan they here tel howe some other persones shalbe racked/and streyned. And

Aristot. de vita & morte. & Cice. i. Tusc.

some persons wyll abhorre to loke vpon the instrumētes/or ingins of tourmētry: as chyldren whan they se the rodde / or whyppe. Deathe therefore is nat to be feared / nor dredde for any payne that is therin. Many done dye/and departe this lyfe: nat only (as we sayde) without payn but also with desyre/and pleasure. which thynge we haue before/proued by auctoryte/and good reason/ wyll conclude the same. For if payne be in death that payn muste nedely be / other in the body/ or in the soule. But in the body (at the poynte of deathe) is no payne. For than bene all the senses and wyttes of the body: wherby he shulde feale payne or pleasure/gone and departed: and the body than in such case (as for fealyng payne) as whan it is full deade. And as vnto the soule/deathe is nat payneful but rather pleasant/and ioyfull / as a person that longe had bene in pryson / and then were sodenly loused & put at lyberte. For (as saynte Ambrose sayeth. The soule is in pryson / whyle it is in the body / and therfore is it glad to be delyuered by death. And to say troth/ whan the poynt of deathe approcheth & draweth nere bothe the ꝑtes (in maner) bene

Probacyon by reason.

De bono mortis.

bene glad to departe in sundre/that is to saye/the soule from the body / & the body from the soule/as by example of. ii. marowes or.ii. suche persons that must nede labour bothe to gether vnto suche an effecte/ & purpose / as can nat come to pas and be fulfylled by one of thē alone/then at nyght/or whē theyr purpose is ended/ they bene gladde / to departe vnto theyr owne propre whomes/lodgynges & places. So is it of the soule/ and the body/ that here as.ii. marowes or mates done labour to gether as in an exyle or strāge coūtrey(for as saynt Paule sayeth)non habemus hic ciuitatem manentem / we haue nat here (sayeth he) any cytie or dwellynge place/ and when that labour of them bothe to gether hathe fulfylled the course of nature vnto the periode / & poynt assyned of god/thē done they gladly departe euerychē towarde his propre whome/that is/ the body vnto the earth from whens it came. And the soule vnto heuin/ excepte it be letted with any sinne/ which may neuer entre ito heuyn. Thus haue we proued vnto you bothe by auctorite and by reason/that in deathe is no payne / & so that no feare shulde be taken

* Marowes they cal in the coūtrey ii. husbandemē that done tyl theyr lande to gether where the tone is nat able ther unto a lone wout helpe.

Sene. 3.d. Probacyon by experience.

of any/for any suche peyne. Yet shal I go forther/ & proue the same by experience. For lady experyence hathe shewed oftemes/vnto many persones/ that in death is no payne. For some persons haue ben in traunce/ that for the tyme haue had a large experyence of death/ whā the body was so desolate of ye soule/ that the body felte nothyng ne any thyng perceiued by any of the senses/or wyttes/ and yet hathe the soule (in the same tyme) sene/ and perceyued the state of heuē/ hel/ or any other place. Saynt Paule was so i such rapte/ that he coulde nat tell him selfe whether the soule was in hys bodye/ or nat. And that was a large and nere experyence of deathe/ but yet nother he/ ne any of those so taken in traunce/ or rapte/ haue made any mencīō of any payne in theyr rapte/ ergo there is no payne in deathe. Swonynge also or talmynge/ is (in maner) a deathe/ sythe the body (for that tyme) is destytute/ and voyde of all the wyttes & some in suche swones/ talmes/ done expire/ dye/ & departe this lyfe. yet those that done survyue/ recouer and lyue agayne/ done emdently shewe what peyne they had/ or suffred/ that so departed in theyr swone

2. Cor. 12.d.

swone / or talme / but they confesse / and say plainly: they felte no maner of payne but rather a greate ease of al paynes: ergo in deathe is no payne. Some persons also haue erpyred & dyed slepyng (which I doubte nat) shulde haue bene waked / if a pynne or a nedle had ben thrust / or put throughe theyr eares or if fyer had brent theyr fynger / ergo no payne in deathe. Let vs yet go vnto a forther experyence of death. Lazare brother to Magdalene and Martha (as the Gospell sheweth) was deade .iiii. dayes / and yet reysed by our sauyour (and many haue ben reysed by myracle. I knewe / & spake with one suche my selfe. But nothig haue I herde or redde of any payne that any of them suffre in deathe / ergo / no payne in death / and so dothe saynt Ambrose playnly / affyrme in a boke that he wrote of ye goodnes & profyte of death. The feare (sayeth he) that the fraple persons haue of deth / is rather by the opynyon that they conceyue of deathe / then for the selfe deathe. Bycause they haue sene / or herde tell of many greate paynes / sickenes / and passions that many done suffre before theyr deathe / & that causeth theyr fraple flesche

Jo. 11. d

Amb. de bono mortis c. 2. ii. de Cain et Abel. cap. 10.

to

to abhorre/ and to lothe deathe/ becauſe of thoſe paynes & greues. And ſpecyally ſuche perſons as haue a loue inordinate vnto the vayne pleaſures of this preſent lyfe. And thoſe alſo/ that in a whole body haue a ſycke ſoule/ and foyled conſcience and moſte done, they feare deathe / that halte and ben faynte in the faythe. And no meruell thoughe ſuche maner of perſons do feare/ and dreade deathe. For (as the learned Cicero ſayeth) if theyr lyfe had nothynge commytted ne done/ that were to be feared / they ſhulde of deathe haue no dreade: wyſe men done feare syn whyche is the acte/ and dede of quycke/ & nat of deade perſones. we ſhulde (ſayeth ſaynt Ambroſe) feare and dreade our lyfe the actes and dedes wherof/ done appertayne and belonge vnto our ſelfe / & beue in our owne power and at our owne wyl and nat feare death that is nother in our wyll/ ne power. For whether we wyll or nat: that is/ wyll we/ nyll we expire/ and dye/ nedely we muſte. Than (as we ſayde before) as the wyſe man Seneke ſayeth/ it is greate foly to feare and dreade that thyng/ ſ by no meane may be eſcaped ne auoyded. And who ſo euer wyll remayne in

De bono mortis. cap. viii.

In tuſ. vbi ſup.

De bono mortis. vt ſup.

De remedis fortuitorum & Cicero. vbi ſup.

in suche feare or dreade/ shall neuer lyue in quietude and reste of mynde. wyse mē sayeth Cicero/ done nat feare deathe/ but rather done they contēne/ dispyse death/ and set nought therby / whiche typnge doutles/ dothe muche auayle/ profet/ cōforte/ and strengthe any person whan so euer deathe shall approche/ drawe nere/ & happe vnto him/ specially if he be a fayth full christyane. For who so euer nat only because deathe is necessary/ and can nat be auoyded/ but also because that in deth is nothynge to be feared/ dothe despyse & set nought by deathe that person/ sayeth he/ shal for a surete haue agreate succour and helpe/ here to lyue quietly/ and whā the tyme shall come/ to receyue deathe gladly/ and after this prelēt lyfe toyfully to lyue/ and blessedly. ☞ Note here howe greate courage and comforte this pagane gyueth men/ to despyse/ and nothynge to feare deathe. well syr say you/ this is sone sayde/ or sone spokē. But yet is nat deth so sone despysed/ ne so lyghtly set at nought. For we se/ & beholde many men/ that shulde haue stroge hertes/ and more boldnes than we womē/ and suche also that beue taken: & supposed for wyse

Cicero vbi sup. In tus. vbi sup.

Cicero. vbi sup.

and

and well learned men / that bene muche
Cicero affrayde of deathe. Ah good syſters/you
in tuſ. muſte conſyther & call vnto mynde/ that
vi ſup. men bene made of the ſame metall / that
women ben / and that amonge thē ſome
ben as faynte herted as women/and ther
fore take no hede vnto thē. For although
a bolde and hardy herte do muche helpe
vnto the contempte / and deſpiſynge of
deathe / yet maye you by the examples &
counſels of holy fathers / ingender and
make in your ſelfe a more ſtronge bolde-
nes and hardyneſſe ſpirituall therunto/
and ſpecially by comforte and counſel of
holy ſcripture / whiche / as a phiſicyon /
dothe cure the faynt & feble hertes/ with
drayweth all vayne & fruteles cures and
cares / and delyuereth the fraple herte /
from the delectable poyſen of al worldly
and fleſhly pleaſures/ & ſo putteth awaye
Ibi ſup. all feare and dreade. Reaſon alſo/as the
ſayd Cicero ſayeth/ wyth nat lytle auayle
vnto the contempte of deathe/whiche as
it were by certayne preceptes / or reules
dothe confyrme / and reyſe vp the faynte
cowardouſe herte. But abouc & beyonde
all thynges / whole & pure fayth/ ſtrong
and ſtedfaſte hope and perfecte feruent
charite

charyte/done moste helpe therunto. For these do nat onely exple/exclude/and put away all feare and dreade of deathe with the moste hyghe contempte therof/but also done ingendre and gette a feruēt couetous desyre of deathe. Saynt Paule vnto wytnes sayeng. Cupio dissolui/et esse cum Christo/I couet/sayeth he/& desyre/to be dissolued and departed from thys lyfe/to be with Christe/for faythe dothe teache/assure/and gyue certayne knowledge of another lyfe to come after thys lyfe whiche shalbe more pleasaunt without comparacion/than this lyfe is. For to say trouthe in this lyfe is no maner of pleasure/without some maner of passion or payne going before/or folowyng after. And therfore saynt Augustine sayeth/it shulde rather be called a deathe than a lyfe/& contrary this death shulde be called lyfe/because it is the ende of all deathes(that is to say)the ende of al mysseryes/al sorowes/al sykenesses/al diseases/all troubles/all paynes whiche in them selfe ben deathes. And also because it is nat onely the ende of all euylles/but also the begynnynge of all that is good as of all felicite/ioye/gladnes/comforth and

Philip. 1.c.

Amb.li. 2.de.Cai et Abel. capi.10. Augustī Catho.

Amb.de bo.mor. cap.8.& Boe de conso.1.

and pleasure/& of lyke euerlastynge. For
1.Co.51. as by thys wretched lyfe is one passage vnto deathe/so by this deathe/is our retourne vnto lyfe/ for yf we shulde neuer erpyre and dye/ we shulde neuer ryse to lyfe agayne. And yf we neuer ryse/ we shulde neuer be rewarded in our bodyes/ for the greate miserys and paynes that we done here suffre in them for the loue of god. And if that were true/ than were
1.Co.15 we/as sayne Paule sayeth/ in more myserable state/ and in worse case than any other people. But our fayth wthe make vs sure & certayne of resurrection/where we say. Carnis resurrectionē/ that is to say/I beleue the resurrectiō of our flesche and bodyes/ as in our commune Crede. Hope also dothe helpe muche vnto the despysyng of deathe. For whan a person hathe full fayethe that god may and can do al that he wyl/ and that he is of suche goodnes that he dothe loue vs all: than dothe hope folowe that fayethe/& so doth verely truste and beleue to haue(after or in the sayde resurrection)euerlastyng rewarde/and that rewarde shalbe good and pleasaunt/ioyouse and comfortable. It shalbe a great rewarde/as much as may

be

be desyred or gyuen / it shalbe al god him selfe. And this rewarde thā muste nedly cause a greate loue / that is charyte / and very charyte / and loue dothe nat only despyse deathe / but also causeth a feruent desyre therof. Here some persones done say syr / if we were certen and sure of that rewarde after our deathe / we shulde sette lytle by deathe / and be content and glad to departe: wherunto I saye / that all we may be sure therof / yt we wyll our selfe. For our lorde hathe freely gyuen vs that grace / that we may wyll and so wyllyng and disposyng our selfe therunto: he may nat of iustyce / ne wyl of hys goodnes withholde it from vs. That rewarde than he ordeyned and promysed vnto them that loue him / and done worke therafter. well syr saye you / it is harde so weil to worke in this lyfe / that we may come vnto that rewarde without payne / after thys lyfe: and that payne is it / that fereth vs more than dothe the payne of deathe / and causeth vs to be so lothe to dye / and departe hens. For we wolde lyue lenger to amēde our lyfe / and to do penaunce to auoyde or (at the leaste) to minysche and make lesse that payne. Unto this I saye trewe pe-

August.

Diuus Thom. 1. sent.

naunce done for the loue of god/ may as well in short tyme as in longe auoyde or mynysshe that payne / as is euydente in hym that hange by our sauyour on the crosse vnto whom he sayde. ⁊ Hodie mecum eris in Paradiso. Thys daye shalte thou be with me in paradyse: it is than nother the longe tyme: nor the shorte: nor yet the penaunce that dothe put awaye: or make lesse that payne of it self: but the loue of god/ for whose sake that penaũce is done/ and that loue may be in a person feruent in shorte tyme as wel as in lõge/ and all the penaunce that is done/ is nothinge but a profe of that loue/ and so as lõge as we byde in this corruptyble sory body we muste loue/ and euer proue that loue by contynuall penaunce and good workes forsakyng al synne. For els is al the penaunce and the workes voyde and loste. But yet foloweth nat thereof that we shulde desyre longe lyfe ne shorte / but as he wyll. For to gyue vnto god frely/ fully/ ⁊ wholy our wyll / so that we haue no wyl but his/ is the greatest gyfte that we can gyue vnto god/ ⁊ the thynge that he chefely requireth and desyreth of vs/ for he dothe nat desyre our affliccion ne penaunce

Grego. ꝓbacio a mortꝫ.

penaunce / but gyue me sayeth he thyne herte: and that suffyseth me. Than so to gyue vnto hym that thynge that he fyrst gaue frely vnto vs: that is free wyll / is ꝑ thynge that maye beste auoyde or make lesse that payne. And so to say / thynke / & wyll that yf he wolde haue vs longer in payne / we shulde consẽt and wyl so to be / and yet forther / we shulde rather chuse & desyre payne perpetuall after hys will: than ioy euerlastyng / contrary vnto his wyll. And thys wyl may be had in fewe yeres and shorte tyme. To wyl than / & to desyre to be with god / by longe or shorte payne or without any payne / as best shal please his gracyous goodnes / is the best meane / nexte remedy and most sure way to auoyde / flie / and to inuysible payne / & in that wyl (without feare / and dreade of death / or rather despisyng death) to tary / byde / & in euery thynge to suffre his wyll and pleasure euer redy for death / and lokyng euery houre for deathe / with feruẽt desyre / and wysshe to be with him / and to abyde here / for nothynge / but onely for hym / so that he be (as S. Paule sayeth) all our lyfe / and deathe (for hys sake) be vnto vs lucre / gaynes / wynnyng and a-

Warcu. trismeg. ad Escepiũ.

Phil. i.

In tus. uauntage. The pagane Cicero sayeth / that a wyse man wyll neuer feare death. The reason why is: that deathe by reasō of vncertayne chaūces / dothe dayly and hourely fall happy / and sodenly come vnto euery sorte / degre / and maner of ages / and also because of the shortenes of our lyfe / deathe can nat be longe absent from vs. For (as sayncte Ambrose sayeth) we may be in certente: that yf we lyue very longe: yet shall we dye shortely. For the longest of our lyues / is very shorte / and specyally / yf we cōpare it vnto the longe lyfe of eternite: than is it nothynge nat so muche: as one mote vnto the whole earthe / yet the comune people / whan a yonge persō departeth wthe say: oh alas it is pytie that suche a person shulde dye thus / & departe before his tyme / but hereunto he wt the answere. Before the tyme / sayeth he / what tyme done they meane: other that tyme that they wolde set and desyre: or els that tyme that god hathe determyned & appoynted: If they mean theyr tyme / I wyl nat dysputе ne reason with them. But yf they meane goddes tyme / than wyll I saye / that almygbty god dothe nat gyue lyfe vnto any person

De bono mortis. cap. i. f. ix.

Ubi su.

for

for ever/as his owne thynge: but rather dothe lende it. As dette to be payde/whā so euer it shalbe axed/and nat at any certayne day appoynted / and as the detter may vse the dette so lente/whyle he hath it/and yet hathe no wronge / although he it be axed soner than he wolde/or yet thā he supposed. So in lyke maner god hath lent euery person lyfe / but he poynted no day whā he wyl axe and haue it agayne/ & that bycause he wolde that man shulde be alwaye redy to paye/ whan so euer he were called vpon. Howe than may any pson complayne or grudge/whan soeuer he is taken by deathe / sythe he receiued lyfe by that condycyon. Yet syr say they/ the credytour and lender is called harde/ that calleth for ỹ dette before ye borower haue any gaynes/or profet therof/and so done we thynke that god dealeth hardly with the yonge persones; bycause he taketh theyr lyfe/before they haue any pleasure therof. Here to nowe(saye I) they done suppose(by errour)that is nothyng trewe / that is that in thys lyfe shulde be pleasure; whiche in very dede wel consythered/is cōtrary(that is to say)displeasure/payne/miserie/wo/ and deathe. And

therfore those persõs that come to death in theyr youthe / bene muche bounde to thanke our lorde: that hathe delyuered them from those incommodytes and miseryes / that they shulde haue had and suffred in lenger lyuyng. And here the commune people soppose another greate errour / that is that lõge lyfe shulde be good and pleasaunt / where in dede longe lyfe taketh awaye all maner of goodes and pleasures of thys lyfe / that is to say / the goodes of fortune / as lãdes / possessyons / golde / syluer / and other goodes / and cattel. For age in longe lyfe spendeth al / and getteth nothynge. It taketh awaye also the senses & wyttes of man / as hearing / syght / smellyng / tastyng / and touchyng / with the other goodz of nature: as youth strength / beaute / and agilite / nemblenes and quickenes. And yet the goodes that bene more precyous & dere than al these: that is to say / memory / & remembraũce / reason & vnderstandyng / cunnynge / and knowlege / and maketh many tymes the wyl frowarde. And dothe rendre & make whole man / bothe in soule and body: full dull in deuocyon & in all maner of goodnes and vertue / wherfore the wyse man

Tcicero vbi sup.

sayde

sayde. Better is he and more happy that dyeth at the mothers wombe forthwith after hys byrthe / than is he that lyueth longe. No persone therefore of any age hathe wronge by deathe for euery person (by the lawe of synne) is in the fyrste day of byrthe / or rather in the fyrste daye of lyfe mortall and subdued vnto deathe / & in the fyrste day of lyfe / euery person begynneth to dye. And therfore is it nat a gayne the lawe for any person to dye at any tyme / ponge or olde. Let vs therfore (good deuout cyrystians) put clene away and vtterly exyle thys frayle & fals opynyon of deathe / and let vs thynke verely and beleue / that in deathe is no wronge / but all ryght: no payne / but greate pleasure / all good and nothyng euyl. For (as the oftesayde Cicero sayeth) howe may that thyng be vnto any person euyl / and hurte: that almyghty god hathe ordeyned vnto all psons indifferētly / for theyr good and profete: and as the ende of all euyls: Good lorde / than howe curragyously and gladly shulde that iourney and voyage be interprysed and taken / which ons made and fynyshed no care / ne woo / no thought ne busynes / no turmoyle / ne

Et. 6. b.

Augu.

In tul. vbi sup.

trouble/no stryfe ne debate/no payne ne displeasure/no veracion/ne displeasure may remayne ne folowe but vnto them that well hope, shall well happe/ what tyme so euer they go. But yet bene they moste happy/and gracious: that (in state of saluacyon) done dye: and departe thys lyfe. in theyr youthe: and strēgthe. For vnto them (immediately after theyr deathe/ muste nedely folowe one of these twayne (that is) that they must go streyght way vnto heuin: or els vnto payne. If they go vnto payne/ thā the soner they dye/ and the shorter tyme they lyue: the lesse there and the shorter tyme shalbe theyr payne. And ouer that they shall haue ye greatest cōforte that any creature may haue beig out of heauyn. For the whiche comforte to be had: any faythfull person wolde be glade to suffre any maner of moste cruell and horryble payne or passion (that is to say) surety of saluacyon. For all the soules beyng in payne ben cōmunely sure/ & certayne of theyr saluacyon/ that whan theyr penaūce is paste/ and theyr synnes purged, they knowe for certēte they shal go into heuyn vnto euerlastyng ioy and cōforte. But remēbre that I sayde/ they

Sāctus Tho. 4. sent. di. 15. q. 4. ar. 1.

beue

bene comunely sure and certayne of sal-
uacyon. For it may be/ that some one/ or
fe we soules haue nat that knowledge/
but that god (for some specyall offence/ &
for a specyall payne and punysshement
therof) dothe hyde/ and kepe that know-
ledge from them: as we haue in the reue-
lacyons of our holy mother sayntе Byr-
get. And that paynes is more alone/ thā
all the paynes of the other soules. For Libe. 6.
that sure knowledge of saluacion/ is vn- c. 39. t.
to them a synguler cōforte in all paynes
and dothe cause thē to suffre the paynes
with good wyl in the charite of our lorde
glad to suffre muche more at hys gracious
wyll and pleasure. If those that departe
thys lyfe/ go streyght vnto heuyn: than
ben they ferre more happy that from the
miseryes of thys wrytched worlde: they
be come vnto the pleasaunt possessyon of
so greate vnspeckable ioy. For you may
be sure it is an excellent ioye/ to be there
in company with the pure virgyns/ the
holy confessours/ the gloryous martyrs/
diuine apostles, sage patriarches, bryght
shynyng aūgels/ and the virgyn mother
our blessyd Lady/ and all these to se and
beholde with our reuerēde lorde/ and so-

uerayne sauyour Jesu Chryste / And all
before the presence of the blessyd Trinite
father sonne & holy ghost / there prayeng
all for vs / & lowly beseechyng that hyghe
mageste eterne / & euerlastynge god. For
all mankynde I thynke & verely beleue
that any faythefull christyane / wolde be
glad to erpyre & suffre deathe euery daye
newely / it it were possible / and ofttymes
in the day / so he were sure that he therby
myght attayne and come vnto the plea-
sure / why thā (nowe I speke ẅ stomake)
why for shame / shulde we as towardes
or chyldren fere and drede deth: specyally
sith deth is nothyng / but like vnto a slepe
For the olde Phylosophours sayde that
slepe was a very ymage of death: and as
one mā may knowe another by his yma
2. Mac. ge althoughe he had neuer sene him be-
12. Jo. 11 fore: so may we knowe what dethe is by
Job. the ymage / whiche is slepe: and so is it
called also in scripture in diuers places &
our sauiour hym selfe sayde: that lazarus
slept whan he was deed / and dethe also is
called a shadowe / but you perceyue wel
and se / that folkes ben nat afrayde of a
shadowe / nor yet of slepe nother. For of-
tymes we slepe with out feare or drede /
and

and without any payne or grefe / but ra-
ther with desire and pleasure / why shulde
we thā feare death: sythe we so euydently
done perceyue by the ymage howe lytle
deathe is to be dreade / let vs therfore put
awaye this opinionnatyue feare and dre
de of deth / and syth it doth dayly appro-
che and wayte for vs: let vs agayne with
glad mynde and redye good wyll / abyde
and wayte for it / and haue therof a trust
and a despyte / rather thā any fere or drede
howe beit (of a lureche) death is than lest
feared most despyted: whan the lyfe of the
person / maye (at the tyme of death) be of
sure and vnfained godly frendes / confor-
ted with the true testymonye and prayse
of vertue / wherfore (good deuoute christi
nes) although your reason and lernyng
be nat suffycyent to cause or to persuade
you vttery to dispyse deathe / yet let your
well spente lyfe and conscyence / perfourme
& to satisfy you that you be persuaded
and verely beleue as a trothe cuidēt and
open vnto you / that to lyue lenger were
more misery / and that your lyfe hathe be
verye lōge or rather ouerlonge. If it had
pleased our lorde: before and erste to ha-
ue called you. This nowe (good Christi-

anes

anes) let vs without any care of deathe/ leaue the carnall mournynge/and waylynge therof/ vnto our surviuynge frendes/that with lamentacion/ and shal interre & bury our bodyes. And let vs take another maner of care and dilygence / to prepare / apparell / and to ordre our selfe vnto that thynge that we knowe wel/no person shal auoyde nor escape/ byleuyng and trustynge verely / that he that made vs of nought / and whan we were loste / wolde so derely bye vs agayne / wyll nat suffre vs to dye. But rather(as I sayde before)to chaunge this wretched lyfe/for another more precyous and ioyfull / and only to be desyred. Al this hytherto haue I sayde to the intente that you shulde exyle/exclude/and put awaye ferre from you/the cõmune fearefull fantasy of the odious opinion of deathe/ and somwhat to ingendre/ and bylde in you a contrary opinõ. A couetous desyre to be with our lorde. Amen.

Nowe shal folowe the seconde parte of thys interprise/of the dayly exercyse and experyence of deathe.

☞ Of the exercyse and experyence of deathe. The seconde parte of thys interpryse.

Fyrste you muste knowe/ what is exercyse/ & what is experyence/ and howe by thē you may come vnto the knowledge of death. An exercyse (than) is an acte dede & an vse of worckynge or labourynge. Than done you exercyse vertue/ whan you put it vnto vse and worckynge therof/ and the exercyse of deathe/ is the acte and vse of the worckynge therof. Experyence is a knoweledge that without any mayster or teacher is founde out and goten/by exercyse and vse. And by many experyences sayeth Arystotle arte/crafte or connynge is ingendred and gotyn/ so that experyence (as he sayeth) doth appertayne and belonge properly vnto singular persons and arte crafte or cōnyng vnto al persons. And although that arte crafte or cunnyng that is called speculatyue may be had by lernyng of a teacher/ or by dylygente study/ yet thys arte or crafte that we speake of here muste nedly be had/by experyence/and experience/by exercise

Defini. of exercyse.

Dissini. of experyence.

1. Meth. Ibidē.

exercyse & vse. So that if you wyll haue the actyue knowelcdge of deathe/ by the arte and crafte therof/ you muste begyn fyrste at exercyse and vse. And yet can no man put a thyng vnto exercyse/ without some introduccyō and leadyng thertunto/ other by teachyng/ study/ or natural dispolycyon. You muste than knowe fyrste what the thynge is that you shall put in exercyse/ and so to haue experyence/ and knowelcdge therof(that is to saye) you muste knowe what deathe is/ or what is ment by this terme/ or worde death. For the selfe terme deathe dothe signify/ and is takē dyuersly in dyuers maners/ somtyme deathe is taken/ & called a chaunge of lyfe. So the cōmune people done often vse it/ as whan they say of a deade persō/ he is nat deade (saye they) but he hathe chaunged hys lyfe/ and so dothe saynte Ambrose saye/ as we shewed before. And yet chaunge of lyfe is called deathe in diuers other maners. As whan a persone dothe fall by synne frome good lyfe vnto the state of damnacyon or contrary/ whā he dothe aryse by grace from synne vnto the state of saluacyō. Saynt Paule doth shewe bothe vnto ye Romaynes/ as whā he

De bono mort.

Ro. 6. a

he sayeth that in our baptysme we bene
buryed with Christe vnto deathe frome
synne/ & we beleue we shall aryse agayne
with Christe vnto a newe lyfe of grace.
And for the tother parte he sayeth / that Ro.i.b.
occasyon hathe receyued the frayle persō
and so hathe slayne hym/ & brought hym
to deathe. Thys chaunge of lyfe is/ that Augu.
spiritual death/ that (as saynt Augustine
sayeth) dothe departe god from the soule.
For god is the lyfe of the soule/ and whā
god thā is (by synne) departed there from
the soule is deade. And thys is the death
onely to be feared and abhorred / as the
worste deathe of all deathes / and yet to
say trouthe / there is none other deathe
cuyll/ excepte only that deathe that must
nedly folowe thys deathe/ that is to say/
the deathe of bothe body and soule eterne
and euerlastyng damnacyon. The other
maner of deathe: that I spake of/ that is:
the chaunge of cuyll lyfe vnto good/ and
of the whiche (as I sayde) sayncte Paule Ro.vi.
wrote vnto the Romaynes: is a good
deathe/ whiche you and euery faythefull
person haue exercised and ofte put in vse/
by reason of the holy sacramentes. And
whan nede shall requyre / bene redy so to
do

do / whan I speake here of euyll lyfe to be chaunged: I meane nat the state only of mortall or deadly synne. For many persons / that ofte done vse the sacramētes / done lyue without any deadly synne but I meane the lyfe spotted with any vyce or synne. For a greate clerke sayeth. Mercu. trismeg. Omne bonum nostrum / mixtum est cum malo. Euery thynge good that is ours / & dothe appertayne vnto vs / is mixed or myngled with euyll. So that our whole lyfe / is euer mixed / coupled / and cumbred with some vice and euyl. which nat withstandyng may (by the grace of the sacramentes) be dayly purged / and so our lyfe chaunged / and we therby haue the exercyse / vse / and experience of thys deathe. But yet is there another manor of death called of learned men / meditatio mortis / that is to meane the muditacion (that is to say) the cogytacyon / thought and remembraunce / the bulynes / tractacyon or intreaty / mencyon / and dysputacyon of deathe. Tota vita philosophorum / meditatio mortis est. All the whole lyfe of philosophers: and wyse men (say they) is the cōmentacyon / remembraunce / and mencyon or disputacyon of deathe / ofte men=

mencyon / remembraunce / ofte disputa-
cyon / and discussyon of any thyng dothe
cause it to be the better knowen. And mē
cōmunely wyl make ofte mēcyon / speke /
and talke often of that thinge wherunto
they haue desyre / loue / or haue good mide
and effection. And cōtrary they wyll nat
here tell of that thynge that they hate / &
loue nat: and so is it of many ysons that
wyll nat here speake / ne any mencyon
made of deathe. And yf (by chaunce) any
mencyō be made of deathe agayne theyr
myndes and wylles / they wyll lyfte vp
the hande & blesse them / or els murmure
out softly: some superstitious prayers as
thoughe they harde speake of the deuyll /
or of some abhominable and cruell dede.
And certaynly it is no meruayle though
suche persones be affrayde to dye / & lothe
therunto / because they be nat acquayn-
ted with deathe / nor be exercysed therin.
But as (in case) a persō that longe tyme
had layne fetred in pryson / coulde nat for
lacke of exercyse go talke / ne renne whan
he were newely put vnto lyberte / so these
maner of persons / wrapped in the worlde
and fetred in the flesshe / can nat quickely
and couragyously for lacke of experyēce:

Cicero. Macer. libro. i. de sōno Scipio. Eras. in Enchy.

walke the way of deathe/which nat with standyng they muste nedely treade/ and passe whether they wyll or no. Lacke (I say) of exercyse vse/ and experyence/ causeth these ꝑsons to feare & dreade death. As by example / chyldren & some womē/ or suche persons neuer had experience ne knowledge of a bugge that is a ꝑsonage that in play dothe represent the deuyll at the fyrste syght/ben muche affrayde therof: in so muche that some persones haue bene in ieoperdy to lose theyr wytte and reason therby. But whā they afterward haue knowledge what it was and by vse haue experyence therof: they bene than nothyng affrayde therof/but rather done take pleasure therin. So is it of thē that haue nat the experyēce of deathe/because they wyll nat take/ but rather wyll they flee/and auoyde/the vse & exercise therof. But and yf they knewe what/and howe greate profet there is in the exercise/meditacyon and ofte recorde: and remembraūce of deathe: they wolde nat flee nor auoyde it: but rather with study and diligence gyue and apply them selfe dayly therunto. The wyseman sayeth. Fili memorare nouissima tua. &c. In al thy werkes

Ec. i. d. Psalm. xxxviii.

kes sone (sayeth he) remembre thy laste ende/and thou shalte neuer offende god. The prophete therfore prayed vnto our lorde sayeng. Notū fac mihi dñe finē meū. Good lorde (sayeth he) let me haue knowledge of my laste ende/ as thoughe he sayde. Good lorde gyue me grace that (by the dayly exercise/and meditation of deathe) I may haue an experyence and knowledge of my laste ende: & euermore to be redy therunto/ accordyng vnto thy wyll and pleasure. Nothyng is more valyant to expell and put away synne from the soule: nor yet more profytable to replenyshe & garnyshe the soule with good vertues: then is the dayly exercyse/ and meditacyon of deathe. But howe to put and apply them selfe vnto that exercyse/ all persones can nat tell. For many that fayne wolde haue and vse the medytacīō and exercyse of deathe: haue nat the wayne knowe any fourme or fasshyon therof. And yet bene there dyuers fourmes and wayes therof and al good. For some persones: one go no forther/ but to remēbre and thynke that deathe is the payne of synne inflicted/iudged and appoynted by almyghty god/ vnto our fyrste parentes:

one maner of exercyse of deth. Thom.

and therfore due and ryght vnto al theyr
posterytie/folowers/& of spryngc: so that
no man after thē dyd euer escape deathe/
ne neuer man shall/vnto the day of gene-
ral iudgemēt: and therfore sure it is that
we muste dye: but whan or howe we can
nat tell. To haue therfore a dayly exer-
cyse of death. I shal set you here.ii.four-
mes of thys exercyse. The fyrste fourme
is thys that in some cōuient tyme of the
day or nyght appoynted and chosen for
thys exercyse: you shall ymagyne/ cal vn
to remembrance and so set forthe before
the eyes and syght of your soule: howe
you haue sene or herde of a persone that
hathe bene condemned by iudgement/vn
to bodily deathe: as to be brent/hāged/or
heded/or suche other. Thā say or thynke
vnto your selfe: what & if I were in suche
case: as that person was I knowe well:
and knoweledge vnto our lorde: that I
haue deserued more cruel death(for euery
deadely synne / is worthy more payne/
thā any wordly payne) orels if you were
in suche case as you haue dremid in your
slepe, or herde of dreming/that you shuld
forthwith go vnto the execucīō of death/
without remedy: howe than wolde I do/

An other fourme or maner of ꝑ exercyse of deth.

or

or howe shulde I then/or were bounde to do for the saluacyon of my soule / or yf euer you haue sene or herde of the maner of thē that ben nere vnto theyr passage and lye drawynge vpon vnto dethe. And the people about some wepynge & mournynge/some cryenge/and callynge vpon the syche/to remembre our lorde god and our moste swete sauiour Jhesu Christe / our blessed lady with other holy sayntes And remembre howe the syche is than cōbred with syckenes and payne: so that he can do lytle for him selfe/all weke/feble / and inferme. And howe than / the ghostly enemy the deuil wolde prese: and come in before you with a foule sorte of vglsum souldiours/and assaile you in many sondry wyse/laye before you the multytude of your synnes and al your omissions of suche good dedes as you myght haue done / wherof you were negligent and al to brig you vnto dispeyre of your saluacion. and that you shulde leaue your faythe/and haue no hope ne trust of mercy. Then remembre what comforte it shulde be vnto you at that time/that you had prepared and made redy before hande for all these matters / and howe ofty-

mes you had sene in youre soule all this
conclusion: and howe often you had rea-
synge vp your frayle hert dispysed dethe
and nothynge set therby / and howe you
had apoynted / to beleue that in dethe is
nane cuyll but great good/ and that you
than shulde make an ende of all myserye
and shortely come vnto a better state.
Than begyn to saye vnto your selfe. I
wyll nowe in helthe study / and exercyse
my selfe with this fourme: and specially
howe I shal aunswere that lothely beast
the fende. I wyll nowe in this tyme pre-
sent: for the tyme of deathe that nedely
shall come / lefte vp my handes and hert
vnto my lorde / and beseche him of grace
and soccour/ and than wyl I beseche the
good blessed lady mother of mercy: my
good angel with my holy patrons there
nempynge suche sayntes as you haue in
moste singuler deuocion: and all the ho-
ly sayntes of heuen / to be there presente
with me to ayde/cõforte/ and to strength
me agayne the cruell beaste. And as vn-
to my synnes say you I haue gadred the
all togyther(as ferre as I can remẽbre)
and brought them vnto the fon there to
be polysshed/ rubbed / and scoured (that

stone

stone is the holy sacrament of penaunce) that by the merytes of Christes pre-cyous blode / hathe washed awaye my synne. For I knowe well that one drope alone of yᵗ most holy sacred blode / were suffycient / and ynoughe / and ferre more than ynoughe to washe and clense al the synne of the worlde / and yet shed he all his blode euery drope. And therfore (now at this tyme for and in stede of that time I put the precious blode with his bytter passyon and his most cruell / and shame-full deth / betwene me and all the synnes that euer I dyd in thought / worde / or de-de and betweene me and his wrathe and displeasure. And hauynge full fayth and trust vnto his promyse (that is) that he wyll graycously receyue all penytentes vnto mercy: I nowe for them bowldely prouoke the and deffye the mooste cruell and false fende / and I straytely charge the in his holy blessed name Jesu: that if you haue any thynge to saye vnto my charge: shewe it nowe: tell it out. For thou shalt nother confounde / ne feare me nor yet disconforte me therwith / but ra-ther do me great pleasure to put me in re membraunce.

¶ If I haue forgotten to confesse any thynge worthy penaunce / that I maye nowe (vnto thy confusion / shewe it and with the wyll at the leaste) and desyre of perfecte contriccion / and with indignacion: I may caste it at thy face among al the other sinnes that euer I dyd by any meanes/whiche sinnes I vtterly forsake as nothynge appertaynynge vnto me. For I am graciously bathed/washed/ & clensed in the precious blode of my soueraygne sauiour Jesu Christ. And therfore I bequeth and committe all my synne / vnto the cruell beaste/the auctor and begynner of all synne: with the to remaine from whens it came and whether it shall in the and with the eternally to be punished. And than leauyng him there: tourne vnto our lorde god/ and vnto our swete sauiour Jesu. And as if you were than at the poynt of deth / axe him hertely forgyuenes of all your offences / and beseche his goodnes of mercy and grace/and pray the Sayntes(as I sayde before)to praye for you/ and than(if you be goyng vnto rest/whiche tyme is most conuenyent for this exercise)blesse you thus . In manus tuas commendo spiritum meum

redi-

redimisti me domine deus veritatis. In nomine patris et filii/et spiritus sancti. Amen Makinge a crosse with a holy cãdell yf you haue it present / after the maner that you haue/in your boke for houshelders. And thus do.iii.tymes togither and to go vnto rest as you shulde go vnto your grace This exercise(good deuous soules)is not to be dispised / for by dayly vse and custome / it shall engendre and bylde in you a great boldenes/and hardynes. So that whan so euer naturall deathe shall approche/you shall than/nat as a woman or chylde / but as a very man / as a stronge and myghty chãppyon thus surely armed/stande stylly without feare or drede/& lytle care/or rather set nought by deth/but vtterly dispise death/as euery houre and tyme redy therunto. But nowe we shall lede you fourthe vnto an other exercyse of deathe more byghe & excellent than this/ & so to haue experience of that deth/that more properly is called deth/wherby you shal nat onely without fere or drede)dispyse deathe/ but also(as an hongrye person) you shall haue an amidiouse & gredy/ appetyde to thurst and wysshe for deth. And with a feruent

An other exercyse of deth.

& flamynge desyre/you shal lãguor mour
Phi.1.c ne & longe for death. Saynge with S.
Paule. Cupio dissolui et esse cũ Christo.
I couete wysshe / & wyll / to be dissolued
from this present life/& to be with Christ
In this exercise: you shall nat onely ha-
ue the experience / and the full art/ sciẽce
counynge/and knowledge of deth/but al
so the very practyse of death/ so that you
shall euery day(whan you wyll)be as ve
rely deed/accordynge vnto the very defi.
nicyon of dethe. For dethe(after all auc-
The de- tours)propely taken is. A departynge
finicion vn sondry/of the soule and the bodye. To
& deter- departe than the soule from the bodye: &
minacy- to rendre & put eyther vnto his propre &
on of natural place/is the very practise of deth
deth. The propre & naturall place or whome
of the soule/is heuen. whereof S. Paule
He.13.c sayth. Non habemus hic ciuitatem ma-
nẽtem / sed aliam inquirimus: we haue
here(sayth he)no dwellyng place/but we
Ge.3.c seke and serche for an other place. And
the natural place of ye body/is the earth
for thes it came/ & thyder it must againe
whã so euer thã the soule(by diligent stu.
dye)is occupyed wholly vn heuẽly thyn-
ges / & the body lefte without the senses
or wyt-

or wyttes/that is without hearyng/seyng/smellynge/tastynge/& touchynge/ than is that person as deed. But that a person(for the state of this lyfe/ may be in such case/ye philosophours done shew & determine. Tullie sayeth. Fieri potest vt occulis/et auribus apertis: nihil videam⁹ neq; audiam⁹. It may come to passe (sayeth he) that thoughe our eyes & eares be opē: yet shall we nother se/nor here Many a holy person (as sait Katherine of Sene & diuers other hath ben so depe in contemplacyon that the body(for the time)was without the sēses/so that whā they were prycked with pines/ or nedles they nothynge felte. So than this exercyse/standeth all in contēplacyon/ which thinge who dayly vseth shall be so expert & practised in death/that whan so euer it shall approche & come/it shall be no newe thing vnto the person. For betwixte naturall death/ & this deth of contemplacion/is lytle difference. For as the person that expireth & departeth this lyfe/doth leaue & forsake all this worlde/ & all the care of kynne or frēdes/as father mother systerr/& brother/neyghboure/& ye whole pleasure of al. So with the person/that

Plato & Cicero. in tus. 1. quest.

is deed

is deed in contẽplacion for that tyme/le-
ue the body as a lumpe of claye without
any mynde/care/or though therupon/or
vpon any other bodely or worldly thyng
wherfore whan deth cõmeth(as I saide
before)it shall nother be newe/nor straũ-
ge vnto the person that hathe ben dayly
exercised therin/& that had so large expe-
ryence therof/& often practised the same.
But as you haue herde.it marouse that
(for tyllynge of theyr lande)done labour
sore all daye together/& at night theyr la
bours finysshed & ended/ done thãkefully
and gladly eche departe from other vnto
theyr owne whomes/ howses / or dwel-
lynge places : so doutles done the bodye
and the soule/ whan theyr labours bene
accomplysshed & at an ende/ & the due ti-
me commen / they done gladly & ioyfully
depart/eche vnto his propre whome/the
body vnto his naturall place the erthe.
And the soule as a prisoner newly losed
and put vnto libertye/doth ren streyght
forth her redy rase/hyr knowẽ cours/hyr
tryed & oft trodẽ path/ and her wyll vsed
way vnto her propre & natural place/ yᵗ
is heuẽ.But here now you wyl axe of me
in what maner of contẽplacion you may
best

best put this deth in exercise/ & so to haue the sayde experience/ & practise of death/ wherunto I aunswere (although you can teache me that lesson better than I you) I wyll sẽde you vnto the lytle werke that I deuysed vnto your cõmunyon or howselynge. For to wryte & set forthe al that here againe/ shuld be superfluous Specially sythe this werke is so lytle þt you may (with smal coste) ioyne or binde it with that werke. And therfore haue I caused it to be prĩted of the same volume And yet bycause you shall nat fynde the ende of this lytle werke all naked & bare/ we shall make you a breue & shorte remẽbraunce of these thynges that there ben sayed in effecte/ although nat after that same ordre. Fyrst whã purposynge at þt tyme to haue the very experyence/ & practyse of deth/ remẽbre depely from whens you came. For you were nat / ne be of your selfe. Than remẽbre that whã you had a beynge / what you were / a fylthy lumpe of slymy earth/ & yet agayne/ whã that slympe claie was fourmed & framed vp with youre sonle / & you a reasonable creature/ & therunto a creature most noble excepte aungell/ yet were you but an

The ordre of thys deth & cõtemplacyõ.

bethen

hethen holde/ vnto the time you receiue the grace of baptisme. Than remembre whan/ howe/ & of whom/ & by whom you had al that you nowe haue & al that you euer shall haue that is or shall be good/ & you shall fynde (by reason) & perceyue yt you had neuer/ ne haue/ or shall haue any thynge of your selfe but euyll. If or whan you were nothynge/ you had a beginnig in your mothers wombe/ & that by synfull generacion with full fylthy & lothesū mater/ thus you se whan/ where/ & howe (that is) whan you were nat/ you had beynge: where? in your mothers wombe/ howe by sinfull concepcyon. Of whome than had you all/ of our lorde god alone. And by whome/ and what meane? Certenly by the meane of our lorde & sauiour Jesu Christ the secōde person in Trinite very essensuall god one/ & the same selfe substannce & nature with the father/ and the holy ghost. Se well/ beholde/ & consider who it is that hath wne for you: how excellēt the person is. And than for whō he dyd. If or you of whom he had no nede nor yow any thige had or coulde or might do for hī/ but all he dyd for loue/ & of mere charyte/ & that also for his enemyc/ & so beynge

beynge in depe prison / neuer to be delyuerde/but by him alone. Nowe consider and ponder wel who this persone is/and than loke vpō your selfe make collacyon & compare both togider/although there may in dede/no comparison be made. yet se/& beholde howe great & mighty a person he is / howe lytle / & howe infyrme & feble a person you be/howe wyse/& howe wel lerned he is/& howe lytle lernynge & wisdome you haue/howe riche he is: and howe poore you ben/ howe excellent and noble he is / & howe rustycall a vyllayne you be/howe goodly a person he is / and howe vyle & fylthy you be: howe kynde & louynge he is: & howe churlysshe / & frowarde you be. And to conclude/ he moste hyghe god / & you a wretched worme of the earth he all: and you ryght nought. After this collacyō perceiuing what maner of persones bothe ben: than ponder and wey/what & howe moche he dyd for you. Fyrste he lefte (in maner) all heuen for you: and here toke vpon hym your nature/ & so made you a great estate / coseu & of kynne vnto almyghty god. And yet dyd he serue here for you: nat onely. vii. yeres: as Jacob for Rachell: but for a worse

worse & more lothsum than Lia / all the dayes of his lyfe / & here begyn to remẽbre that lyfe of our sauyour. After some such auctours as we haue named in the other workes/or at the least vnder such a shorte fourme as we haue set forthe in the boke of housholders. Thus his blessed incarnacion/his ioyful byrth/his paynefull circumcicyon: his honorable epiphanye/his legall presentacyon/ his sorowfull flyght into Egypte his confortable retourne and commynge agayne into his countrye, his mervaillous & lerned disputynge with the doctours at.xii yeres of age/ his lowly obedyence vnto his parentes/his educacyon & bryngynge vp vnto the age of nere. xxx. yeres his baptisme his fast in wylderues/his temptacyon there of the wicked spirite & his victory. The callynge electyon & chosynge of his apostles & his disciples/ prechyng teachynge/labours/and myracles/ & his manye wrongful reprefes/rebukes/and infamyes of the Iewes / and theyr malicyous awaytes / his solempe soper/ his moste meke ministrey/and scruyce in the washing of the fete of his apostles. The worthy consecracion of his blessed body

and

and blode in the whiche sacramēt/ al his Apostles were made Prestes/ & had the same power/ his most swete sermon and his tediouse agonye/ whan he swette water & blode/ his fals betrayenge (by Judas) and his takynge his presentacyon vnto the bysshoppes Annas & Caiphas. And the cruell dealynge of the Iues & the presentyng of him (by them) vnto Pilate & by hym vnto Herode by whome mocked and clothed in a whyte fooles cote/ he was sende agayne vnto Pylate/ & by hym crampned/ and without cause founde put naked and scourged & araide with a purpure garmēt & crowned with thornes with a rede in his hande as a sceptre all i mockeage and scorne brought forth before the Iewes & by their crye/ & requeste put agayne into his owne clothes & condemned vnto deth his payne full berynge of the heuy crosse/ his fatigacion/ & feyntynge vnder the same so that he fel vnto the grounde/ his crucyfyxon & naylynge vpon the crosse & his pytefull hangynge vpō the same his deth with a lowde cry. The woundynge of his herte after that death his takynge downe/ and buryall/ his glorious resurrecyon & apperynges

hꝫ meruailous ascẽcion into heuẽ/where he toke for you possession of the place: yᵗ was prepared and ordayned for you/ before the constitucion & ordinaunce of the worlde Here you may remembre the comodities of the place: whiche in hit selfe is most highly beauteous/fayre/goodly/ and pleasaũt aboue that can be thought vpon erth and of all thynges that ben in this worlde/is there plentye and aboundaunce without any nede or wante possessyon is there of the lande that neuer shall decaye/ & ryches that neuer shall be minisshed or made lesse. And as vnto the cõmodities of the body & goodes of nature there is youth/euer florysshyng fresshe without age or any myseryes thereof. Beaute & fayrenes / without any deformyte/or fadynge. Myght and strength without debilite or feblenes helth without syckenes/or disease / all pleasure and neuer payne. Euer myrthe without any mournynge/ euer gladnes: & neuer sadnes. Euer ioye / and neuer sorowe of all thinges contentacion without any murmure or grudge. Euer loue/& neuer hate Euer charyte/and neuer enuye/mercye/ pitye/& compassyon / without any cruel-

tye/ or

tye/or vnkindnes. Euer vnyte and peace & neuer varience: ne debate. Euer trouth and fidelyte: without any falshed or deceite. Euer iustice equite: and right, and neuer oppression/ne wrong. Euer due honoure/and reuerence & neuer disdaine ne dyspyte. And to conclude there is al that is good/and neuer euyll. And of all these thynges: constant durans / without any mynysshynge / mutabilyte or chaunge. And yet ben there mo cõmodyties than eare maye here/ eye maye se/ tonge may tell/ or any herte may thynke/ whiche almighty god hatye ordayned for them ye loue hym. And yet there is vnto all these cõmodyties/ lyfe immortall/ & euerlastig. And yet forthermore/ you maye consider in what cõpany/ & with whom you shall vse/ and inioye the sayde commodities. There shal you finde your holy patrones suche sayntes / as you dayly haue serued the pure company of vyrgynes/ the confessours/ and martirs, the innocentes/ ye apostles/ the patryarches and prophetes And the goodly bright company of aungels/ all redy to present you vnto our lady the blessed glorious virgyne Mary/ by her with them to be recommended & committed

cõmitted vnto her dere sõne our Lorde/ & most swete sauioure Jesu / whiche wyll nat disdayne to receyue you most benignly & gently and so to represente and offre you vnto the presẽce of his most worthy father which(by him)is also your father Se nowe(good deuoute soule) beholde / and loke well & inwardly/perceyue where you nowe be/ & with whõ-with your lorde and mayster your very father and brother your gouernour and gider/your helpe and confort your onely refuge / & succoure your inwarde loue: your whole herte and desyre:redemer & sauiour/your creature and maker/ your God / and all your good: with all the holy sayntes and angels of heuen in the presence / and before the throne of the glorious Trinite/ the Father the Sõne and the holy Gost iii. distinct persons / and one nature one substaunce one essencyall god . Se nowe (I saye) and take hede where and with whome you be. And here knelinge or rather lyenge downe prostrate vpon youre face : remayne/byde and dwell here styll here cryer and dye starke deade/ & vtterly that no soule ne spyrite be lefte or byde in your body/but all for the tyme so ferre

depar-

departed / nat onely from all thynges of the worlde / but also from the selfe bodye that there lyenge as a lumpe of claye be lefte without any senses or wyttes of herynge / seynge / smellynge / tastynste / or touchynges. So done we rede (as I said before) of saynt Ambrose / Saint Katheryne of S[illegible]e with diuers other. This is nowe [illegible] moste hyghe poynte of thys exercise and practyse of deth after the verye definicion of dethe. which (as I said) is called a departynge of the soule from the body. For in this deth (for that time) your soule departeth from the body / so yt you be nat than your selfe: but dead and clene from your selfe. For as the yron lyenge in the fyre / is by simylytude all fyre so ben you al one with god. Qui adheret deo / vnus spiritus est. who so euer (sayth saynt Paule) dothe cleue / and stycke fast vnto our lorde: is with hym one spyryte So ben you than that same thynge that you shalbe / with our lorde hereafter / that is all one with hym / dwellynge and abidynge in hym / and he in you so all deuine and godly. Saye nowe (good deuoute soule) yf you can thynke or suppose in cōscyence / that any faythful chrystyane / v-

Aug. ii. coufes.

i. Cor. 6 d.

 singe

synge this exercyse: and so hauynge so large experyence and practyse of deathe/ may haue/fele/or perceyue/ any notable payne in dethe/sythe nowe in this death so oftymes exercised the pricked with pi-nes or nedels: feleth no payne at all. Or howe maye any horrour drede/ or feare/ trouble or moue that person/ that is in suche place/with suche company and in suche case as before we haue shewed. Yet (saye you) syr the deuell wyll be presente at my death/what than? say I so peradu-enture/he wyll be at this dayly exercise For so done we rede in the lyues: and col-lacions of the holy fathers/ but that ha-the alway ben/ and euer shalbe vnto his confusyon/ rebuke/and hurte/ and vnto your triumphe/glorye/and prayse. But yet you say/ that the syght of that gresly ghost/cā nat be without gret fere: where vnto I saye agayne that althoughe the syght of hym be (of it selfe) horryble/ vg-ly/ and fearefull/yet ben there dyuers cō-fortes redy at hāde to helpe. One is that maye be sure/ he can nat hurte you. An other is/the presence of the holy sayntes your sayde frendes that wyll restrayne his power malicious wyll. For they ben moche

Ex re. diue. Brigit. li. vi. ca. lxxxiii.

moche moze balyant and myghty than he is. And doubt you nat they wyll al be preste/and redy there at the tyme about you/nat feyned/ but as faythfull frendes with whome well acquaynted and fully knowen / you ben and of longe tyme haue bene very famylyer and whomely. Truste you surely in them/ for they wyll nat disceyue you. For yf they dyd / they were nat faithful/but rather fayned frē-des. For a very frēde(sayth the wyseman) loueth at all times and euer is proued in necessyte or nede: & at death is most nede For although the good loue and fayethefull frendeshyp / be well proued in all the lyfe tyme: yet is it better proued at the tyme of death/and best of all after death. For than cōmunely feyned frendes done sone forget. But these frendes wyll neuer for-get you. & for as they now(in your helth) done dayly conforte and defende you in al temptacyons:so wyll they at your death delyuer you out of all daungers/ and af-terwarde wyll they beduce/lede/ cōuey/ & cary or bere you vp vnto the place & coun-pany before rehersed. And yet haue you no meruaile though(in the meane time) they suffre you to be troubled and grud-

ged with the opinyon of deth & with the drede of the vgly syght. For they done so suffre for your welthe & meryte that you therby maye be exercysed with deth: and so to be euer redy for it. For deth onely semeth euyll and onely is feared by opiniō & nat of any other ryght cause. For deth of it selfe is very good and to be loked & wayted for / and receyued of all persons specially thus exercysed/nat onely without feare or drede of payne / but also / as we sayd before/ with feruent desyre great ioy and gladnes as the finall conclucion and last ende of all miseries / sorowes / & all euyls/& as the beginnyng of al welth & goodnes(that is to say)of euerlastinge helthe and saluacyon in the blysse of heuen. whyther he brynge vs y^t boughte vs / our lorde & most swete sauyour Jesu Chryste/ that lyueth and reygneth with God the father/ and with God the holy Ghost worlde without ende. Amen

¶ Thus(after our pore abilite)haue we made an ende of this pore laboure of the daily exercise experiēce and practise of deth.

¶ whan

WHan I had wrytte vp this lytle werke redy to the pri-tynge/it pleased a wise and wel lerned man/to take the laboure to rede it ouer/ & to shewe his iudgemente and mynde in dyuers thynges and places. And amonge other bycause I had made mencyon in it/of raptes or traũses(vnto the whiche in dede)very fewe ꝑsons done duely attayne or clymbe / & come so hye / he aduysed me to warne the deuoute re-ders therof / that they gyue nat to lyght credence to all suche persones. For many of them haue disceyued many men / that were full holy & deuoute. For those may sonest be deceyued in suche persons / by-cause they euer suppose the best in euery persone/without suspicion of euyl in any person. And they ben most gladde to here that our lorde shulde so vysite & comforte his people. But yet suche persones may also in them selfe be desceyued diuersly. For some suche persones that were sim-ple and very deuoute/haue ben disceyued by a wycked spirite/that(to illude & moc ke them/hathe transfygured and shewed hym selfe as an aungell of lyght/ & hathe

shewed vnto the persones many thynge full good and godly/and some thinges to come after the tourme of prophecy / that haue truly cõmen to passe in effecte: and all to cause them to gyue fayth and credence vnto other thynges vnlawfull and false. But to write here/howe such a spirite shulde be knowen from an angell or a good spirite: it shulde be a longe werke and also superfluous / syth / who so euer haue mynde to se that matter/may haue it well and playnly set forth and declared in englysshe/by a lerned man a bacheler of deuynyte/ one of our deuout brethrne lately departed: whome Jesu pardon / mayster wylliam Bonde/in his boke called the Pylgrymage of perfeccyon in the viii.chapiter of the seccõde boke and in the thyrde and. iiii. Chapiters of the thyrde boke in the.iii.dayes iourney. Some other persones ben deceyued onely by the corrupcyon of fantasye / whiche causeth them to thynke and beleue verely / that such thynges as(by onely ymagynacio) come vnto theyr mides / ben verely spoken vnto thē / as some done thynke that the crowe or other byrde / dothe saye / or synge certayne wordes / or that the bell or belles

or belles done rynge and saye after theyr ymaginacion. And of this sorte be many persones/ & moche different/ accordynge to the disease of the hede/as the fantysie is more or lesse corrupte. And yet some of the wyll shewe many meruaylous thynges/that they beleue verely for true/whi che in dede were neuer true. But these psones done communely shewe nothynge that is greatly euyll: nor yet any greate good/but that men maye sone discerne & perceyue for fantasyes & ymaginacyon/ excepte the persones were some preuey synners. And than wyll the wycked spyrite be redy to put him selfe in preasse/and with that corrupcion to helpe forth vnto illusyon. But yet ben other deceyuers/ thoughe none of this sort/ but of a more deuelysshe sorte very ypocrytes/that fayn them selfe to haue reuelacyons/ & knowe well they haue none suche/ but that (to deceyue the people) seme in a transe or rapt/whan they wyll as we rede of Dauid/that feyned him selfe madde/ and in rage vpon a certayne tyme. For a good purpose to saue his selfe. And so playde his pagyaunt/ that he frothed or fomed at the mouth & raged as thoughe he had ben i.reg. xxi.

ben furious and madde in dede. And so done these wretches the discoueryng of many persones wylfully and of purpose. But howe to be ware of suche wretches and hypocrytes: surely it is very harde. For as to gyue ouerlyght credence to suche persones as agaynst wisdome: so vtterly condempne thē or to dispyse them/ is perilous & agaynst vertue. wysdome is therfore to proue wel the spirite before Yet do I nowe ymagyn what many persons wyl say hereunto/ that is/ that this exercise is a mater ouer hyghe/ and excedynge the wyttes and vnderstandynge of symple vnlerned people. And so is the tother worke also/ wherunto I do sende thē in this worke/ that is to say/ the disposicyon and ordinannce vnto cōmunyon or houselynge. wherunto I saye agayne that both the workes ben so deuyded in to suche partes: that euery person maye take what he wyll/ accordynge to his state and condicyon. Rede the werkes ones ouer/ and than chose/ for I thynke there bene but fewe persones: but that they may lyghtly vnderstande and vse one of those exercyses. And (as a great lerned man sayde of a worke that he had sende

Tiero de orato pfecto.

forth

forth) although this werke were so de-
uyded: that fewe persones might attaine
to the ful heygh and clere vnderstandyng
therof: yet shulde no person dispayre / ne
be discouraged therby. For as a prycke
or marke is set in a butte for all men to
shute at: although none hytte the prycke
Yhose that done shute nere ben nat with
out prayse. And sayut Paule sayth/ whā
there is a glaue set vp for renners: all or
many done renne, but one catchethe the
glaue alone / & yet is it nother shame ne
rebuke/to wine the seconde or the thirde
game. But herein our cāpe none that w-
the assaye to renne / shalbe without a sī-
guler rewarde. For (as the same apostle
saieth euery person shall receyue his pro-
pre wages or rewarde: accordynge to hȝ
laboure & deserupnge. And many tymes
it may here fortune/& come to passe/that
those that come last: shalbe fyrst and best
rewarded. So sayeth our sauyour in the
gospell. Erunt primi nouissimi/et nouis-
simi primi. In this campe/the fyrst shal-
be last/and the last shall (in rewarde) be
fyrste. The respecte and weyght of this
labour: standeth nat in the bodely exer-
cyse of the outwarde werke/but in the in

i. Co. ix d.

i. Cor. xv c.

Math. xx. b.

fors

fors and dilgence of the wyll / put ther-
vnto your good wyll and diligence to do
what you cā: And thoughe it be but very
lytle that you spede or do in this exercyse
that lytle/though it be neuer so lytle: yet
shall it be greatly rewarded. And peraduenture/muche more merytc and rewarde shall the dull persone haue by that infors dilygence and good wyll: than shall the lerned and quycke wytted persons: for more lyghtly and with lesse labour done spede in thys mater. Let no persō therfore dispayre ne take discōfort with any dulnesse. For the poete sayeth. Labor improbus oia vincit. Importune labour doth ouercome all thynges. And yet thoughe some persons can(by no meanes fal vnto the hyghest exercyse of this lesson: let thē fall vnto prayer/and be sory that they cā nat flye so hyghe/ makyng protestacyon and call our lorde to wytnesse/that faine & gladly they wolde do what best might please his goodnes / And let them there cōmitte/recommende/betake/ & bequeth them selfe bodye and soule vnto his handes at that tyme: as they intende to do/ at the houre of deth. And beseech hys grace that this recommendacyon & bequeste/

maye

may stande/and of him be receyued for yᵗ
time/and therwith let them say. In ma-
nus tuas. &c. as is before sayde. Some y-
sones euery yere ones at the least/& some
iii. times/that euery quarter ones/done
make theyr funeralles/that is/ all the so
lẽpnyte of theyr buryalles / with Dirige
and masse/& offre theyr masse peny them
selfe. And after that/make a feast & dele
almes: as though they were than deed
in dede & buryed / also whiche custome I
praise very moch. And yf that were done
euery moneth ones or euery weke/ or yet
euery daye / of them that haue abylyte &
tyme therunto. I wolde thinke and iud-
ge it a deuoute and meritorious obser-
uaunce. For those persones/that by any
of these/or lyke meanes / done so prepare
and make them selfe redy to deth: maye
be sure neuer to dye sodenly. For many
persones ben sore affrayde of soden deth/
and done full hartely make prayer/ that
they neuer dye sodenly: Let them vse thy
maner / or some one of these formes and
maner of exercyses/& they maye be sure
of theyr prayer / that is/neuer to dye so-
dẽly. Study therfore good deuout soules
to be redy at euery houre/ and pray vnto
our

our lorde / that you maye haue the wyll
that Saynt Paule had / whan he
Phi. i. c sayde. I couet and desyre /
to be dissolued / and to de-
parte this life / and
to be with
Christ.
whether he bryng vs
all that made vs.
Amen.

¶ The olde wretche your assured
beadman of Syon Richarde
whytforde.

¶ Imprynted at London in Fle
testrete: by me Robert Red-
man, dwellynge at the
sygne of the George,
next to sainct Dū-
stones Chur-
che.